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The
CHRISTIAN CENTURY

Published Weekly

How Late Is It In London?
An Editorial

Tocqueville on Our Destiny
By Frederick B. Tolles

We Have Abandoned War
By Toyohiko Kagawa

Wilderness of Want
By E. Theodore Bachmann

DECEMBER SURVEY OF BOOKS

15 Cents a Copy • December 3, 1947 • Six Dollars a Year

In This Issue

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December 3, 1947

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Calendar of Coming Events

Nov. 16-Dec. 17. United Church Canvass Campaign.
Dec. 2-3. American Bible Society, Advisory Council, New York city.
Dec. 2-4. Conference on the Churches and the Economic Order, Baltimore.
Dec. 2-5. International Conference on the Community and Religious Education, Columbus, Ohio.
Dec. 2, 9. Conferences on Psychiatry and the Minister, Chicago.
Dec. 3-4. Church Pensions Conference, New York city.
Dec. 4-6. Historic Peace Churches Sixth Annual Rural Life Conference, North Manchester, Ind.
Dec. 5. Department of Evangelism, Federal Council of Churches, New York city.
Dec. 5-7. 'Oslo in Ohio' Conference, Ohio Christian Youth Council, Findlay.
Dec. 6-7. A.F.S.C. Regional Student Conference, Chapel Hill and Charlotte, N. C.
Dec. 7. Chicago Sunday Evening Club; Harold Bosley, speaker.
Dec. 7. Ford Hall Forum; Oscar W. Junek, speaker.
Dec. 9. Boston Institute for Religious and Social Studies; Nels F. S. Ferré, Eli Ginzberg, speakers.
Dec. 9. Chicago Institute for Religious and Social Studies; James L. Adams, Ben Zion Bokser, George G. Higgins, speakers.
Dec. 9. New York Institute for Religious and Social Studies; Hunter Guthrie, S. J., Charles S. Johnson, Milton R. Konvitz, speakers.
Dec. 12-14. Conference on the Churches and the Economic Order, Buffalo.
Dec. 14. Universal Bible Sunday.
Dec. 14. Chicago Sunday Evening Club; Elmer G. Homrighausen, speaker.
Dec. 14. Ford Hall Forum, Boston; Saul Padover, speaker.
Dec. 16. American Committee for the World Council of Churches and Friends of the World Council, New York city.
Dec. 16. Boston Institute for Religious and Social Studies; Roger Hazelton, John D. Wild, speakers.
Dec. 16. Chicago Institute for Religious and Social Studies; Barry Byrne, Stephen S. Kayser, Clarence Ward, speakers.
Dec. 16. New York Institute for Religious and Social Studies; Ben Zion Bokser, John LaFarge, S. J., George N. Shuster, speakers.
Dec. 21. Chicago Sunday Evening Club; E. Stanley Jones, speaker.
Dec. 21. Ford Hall Forum, Boston; Leland Stowe, speaker.
Dec. 25. Christmas Day.
Dec. 27-29. Methodist Federation for Social Action Annual Meeting, Kansas City.
Dec. 27-Jan. 1. North American Student Conference on Christian Frontiers, Lawrence, Kan.
Jan. 1-3. Conference on Christian Unity, Washington, D. C.
Jan. 6. Epiphany.
Jan. 6-9. Home Missions Council of North America Annual Meeting, Buck Hill Falls, Pa.
Jan. 8. Annual Luncheon, Chicago Church Federation; Charles P. Taft, speaker.
Jan. 8-9. Teachers of Evangelism Conference, Louisville.
Jan. 13-15. Federal Council of Churches Executive Committee, Atlanta.
Jan. 13-15. Southeastern Regional Interchurch Convocation, Atlanta.
Jan. 25-Feb. 1. Youth Week; Theme: "Jesus Christ Is Lord."
Feb. 8-14. Annual Meeting, International Council of Religious Education, Grand Rapids, Mich.
Feb. 15-March 7. United Church Canvass Spring Campaign.
Feb. 22-29. American Brotherhood Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

FREIGHT TRAINS slowly crossing the country from west to east, picking up cars of food for Europe's hungry at every stop, testify to America's unflagging generosity. We do not have the final figures on the number of carloads of relief supplies thus delivered at Atlantic ports, but they must exceed six hundred. There has been a tendency in some quarters to minimize the significance of these "Friendship Trains." In part, this has been caused by the fact that they were first suggested by Drew Pearson, the newspaper columnist, and papers not subscribing to Mr. Pearson's syndicated services have suspected a promotion stunt. In part, there has been honest apprehension lest, in the enthusiasm for this spectacular project, the public may fail to comprehend how much vaster are the amounts of relief goods which official agencies must ship every week. However, anything that dramatizes the need overseas and the personal responsibility of Americans is all to the good. This the Friendship Trains have done. Now let the churches and all local relief organizations follow up the passage of the trains by reminding their communities that such evidences of personalized friendship can be kept rolling toward Europe and Asia every day through Church World Service, through denominational relief agencies, through CARE and through individual packages.

The Friendship Trains

Edging Closer to a Shooting War

HOW MANY Americans grasped the meaning of the announcement made by Dwight P. Griswold, chief of the American mission in Athens, that American officers will take over the direction of Greek army operations? In plain words, this means that the United States is assuming responsibility to push the war against "guerillas" on Greece's northern frontier to a successful conclusion and that American staff personnel will be sent to the fighting fronts to do this. General W. G. Livesay, head of our military mission to Greece, says that "inevitably, although incidentally" our troops will thus come under fire. Then "inevitably, although incidentally" some of them will be killed. This is the result, apparently, of President Truman's dissatisfaction with what the Greek army has accomplished with the $300,000,000 sent it to carry out the Truman Doctrine. (See "President Reports No 'Discernible' Gains" in last week's Century.) With the United States army thus taking over the actual campaigning in Greece, three things have already come to pass as a result of the Truman Doctrine: (1) We have taken on a war that may drag on for years, will cost hundreds of millions—perhaps billions—more than expected, and from which we cannot now withdraw without terrible loss of face; (2) we have said to the Russians, in effect, "What are you going to do about it?"; (3) we have put American soldiers in peril of their lives, evidently expecting if some of them get killed to say to a wrathful American people, "What are *you* going to do about it?"

Federal Council Opposes U.M.T.

NONE OF THE 26 member churches of the Federal Council of Churches has gone on record in favor of peacetime conscription. Many have spoken out in opposition to universal military training, although some did so on grounds of expediency, leaving the important question of principle undefined. Now the executive committee of the Federal Council has again taken its stand with predominant church opinion on this issue. The vote of 24 to 18 was closer than the position of the churches might have led one to expect. This may be explained partly by the fact that less than half of the 93 members of the executive committee voted. It may also be due in part to the fact that church representatives who are appointed to the executive committee are generally more conservative than the constituents who appoint them. The action that was taken is therefore more significant than the vote would indicate—that is, the position that carried by a proportion of 4 to 3 is held by a far wider proportion of churches in the council. The resolution which carried denounced the adoption of compulsory military training on three main grounds. First, it held that such training

would divert energies and resources which should be devoted to the economic recovery of Europe and Asia. Second, it maintained that conscription is distrusted by the churches because of the bad effect of compulsory army life on the moral development of immature young men. Third, it declared that the adoption of universal military training at this time would further hinder the achievement of disarmament by international agreement. These are sound reasons and they should be widely broadcast as a prelude to the congressional debate which will soon start on this issue.

Army Contracts Are a Dirty Business

WHAT the Senate investigation of war contracts will eventually show cannot as yet be conjectured. But if there are worse scandals than the case of Major General Bennett E. Meyers, a public already pretty well disillusioned with the whole war business is likely to sink into new depths of cynicism. General Meyers, it now seems established, made a very good thing out of being almost at the top of the army's airplane procurement during the war. The justice department has announced that it will prosecute him for income tax evasion, but the public's disgust may force the reluctant authorities to try him on more serious charges. At earlier hearings of this Senate committee, it will be recalled, Howard Hughes defended the free-spending habits of his agents when dealing with army officials on the ground that otherwise he would not have been able to get the airplane contracts his firm had to have to keep going. Now in the Meyers case the nation is being shown the army officers' side of the war contract business. Of course, not all contracts were like those involved in the Hughes-Meyers tangle, and not all the men, civilians and officers, who dealt in army contracts were crooks. The proportion of the crooked was probably very small. Perhaps before it is ended the Senate investigation will help us to estimate how small. But enough has come to light to convince the public that rottenness and senseless extravagance ran through the whole business. One good result which may follow these sorry revelations may be the ending of any illusion on the public's part that national affairs are safe when they are in the hands of the army or army men.

Small Nations Continue To Influence U.N.

TWO MORE developments show the increasing part being played by the small nations in their efforts to save the United Nations from catastrophe. (See "New Hope for the United Nations," issue of November 12.) The first was the adoption of the American "little assembly" plan by the General Assembly. The vote was 40 to 6, with Russia and her satellites announcing that they would stay away from future sessions of any such body. Six Arab nations abstained from voting. But the most significant feature of this American "victory" was once more the watering down of the original American proposal. As adopted, the "little assembly" is to exist only until the next meeting of the Assembly itself, in September of next year, as a sort of tryout. It cannot consider questions that are before the Security Council, or send investigating commissions into countries that don't welcome them, or take up any question at all without a two-thirds vote of its members. When it is remembered that it was Security Council failure to act on the Greek crisis in accordance with American wishes that produced the plan for a "little assembly," it is hard to see how this interim committee, as actually constituted, will be able to do many—or perhaps any—of the things the United States wanted done. The small nations, fearing lest it intensify the Russo-American crisis, emasculated it before they adopted it. The second development was the committee vote in the Assembly approving India's resolution spanking South Africa for its treatment of Indian residents and calling on that dominion to start discussions at once with the two Indian dominions looking to a rectification of the situation. Here, likewise, the small nations forced a watering down of the original Indian resolution. But when it came to a vote they showed their readiness to defy both the United States and Great Britain, which voted against the resolution, and followed Russia in piling up a 29 to 16 majority in its favor. In other words, the small nations proved their determination to apply the same standards of ethical judgment to the acts of an Anglo-American satellite they had been called on, in the case of the Balkan states, to apply to the Russian puppets. We regard this as a healthy sign for the future of the U.N.

Palestine Partition Plan Published

ON November 18 the *New York Times* published the text of a plan for the partition of Palestine adopted by the subcommittee of the United Nations Assembly which has been dealing with the American-Russian agreement to carry out such a partition. This document made two things clear. First, the British will complete their withdrawal, civil and military, by next August 1, no matter what happens, and the U.N. partition is then expected to be completed within another two months. Second, the partition is to be accomplished and the separate Jewish and Arab nations set to functioning under the supervision of a U.N. commission made up of five small nations. But on the vital question of who is going to impose the partition and keep order until the two nations settle into peaceful relations with each other, the document is disappointingly defective. There is provision for recruiting a militia force in each of the new states by the U.N. commission. Presumably these two militias are to do the vital job. But if this means a peaceful division and after that a peaceful order carried through by armed Arab and Jewish armies, we do not hesitate to say that the scheme is unworkable. It is worse than unworkable; arming Arab and Jewish armies will prove the quickest way to civil war in Palestine. Presumably this is why Great Britain has already announced that it will allow no such militia armies to be formed or to operate while it is still in Palestine and still carrying the legal obligations of the mandate. Perhaps the U.N. realizes the unworkability of the subcommittee's plan. At any rate, the document contains an escape clause which provides that if the scheme

doesn't work "the commission shall communicate that fact to the Security Council for such action which the Security Council may deem proper." Does this mean that the stage is being set for the Security Council then to turn around and say to the advocates of partition, "So sorry. You see, we did our best, but we find that partition cannot be enforced without a war we are not prepared to wage. So what more can we do?"

Is Protestantism Losing Japan?

JUST BEFORE the war Protestant churches working in Japan had 931 missionaries regularly assigned to that country. As late as the close of 1939 there were something like 750 on the field. When the war ended and the occupation forces took over, General MacArthur asked for a thousand Christian workers to come from abroad as soon as possible. How have the churches responded to that appeal and to the unprecedented opportunity which suddenly opened in Japan? Figures just published by Religious News Service give the dismaying answer. From Tokyo it learned that there are now 1,340 Christian missionaries in Japan. Only 220 of these are missionaries of evangelical churches. But 1,120 represent the Roman Catholic Church! This compares with 845 Catholic foreign priests and members of religious orders who were working among the Japanese in 1940. A large share of these continued their work during the war, although only 18 Protestants remained throughout that period. Nothing could reveal more clearly than these figures how appalling is the Protestant failure to rise to the opportunity presented by postwar Japan. Here is a country which has carried out a far-reaching democratic revolution in the past two years. Its people are universally admitted to be ready to listen with open hearts to the claims of Christianity for their adherence. Furthermore, there is not the slightest doubt that the people of Japan will continue to exert a profound influence on the future of Asia. Yet in these circumstances American Protestant Christianity is utterly failing to rise to the mandate which the Great Commission lays upon us. We deserve the verdict which history will pass upon us. Can there be any doubt what it will be?

Testifies Niemoeller Not an Anti-Semite

CHARGES that Dr. Martin Niemöller was anti-Semitic at the time of his arrest and imprisonment by the nazis in 1937 have occasionally been made in papers which desire for political reasons to discredit the German Protestant leader. Such charges are effectively answered in a letter which recently appeared in the Berlin *Kurier* and was reported in the Swiss Evangelical News Service of October 15. The letter was written by Senta Maria Klatt, a Jewish-Aryan secretary who attended all 12 sessions of Niemöller's trial before the nazi court. She says: "As a 'mixed breed,' I acknowledge with great thankfulness that Pastor Niemöller always helped us non-Aryans wherever he could possibly do so. He was not at all ashamed of the fact that a large number of Jews regularly attended his church and his public evening meetings. Later on, many a pastor requested such Jews, on account of the Star of David, not to embarrass him politically by attending his services. But Niemöller was glad to have opportunity to take the part of these Jews in public. During his trial before the special court he did this expressly and without qualification. . . . Moreover, Niemöller was the founder of the emergency committee of pastors whose first concern it was to banish from the church the 'Aryan paragraph.' As a pioneer in this struggle he risked his life. Do you call that anti-Semitism? It seems to me that the methods which are being used to impugn Pastor Niemöller's honor are exactly like the irresponsible propaganda of the Third Reich, which used any method whatever and under which we all suffered so much."

Was the Royal Wedding Overplayed?

NOW that the royal nuptials in Westminster Abbey are over, debate has started inside journalistic ranks concerning the amount of space which the American press allotted to the story. Many newspaper workers are insisting that the story of the wedding, particularly in the preparatory stages, was—in the jargon of the press craft—badly overplayed. Much more space was devoted to speculations on the cut of the gowns, the ingredients of the bridal cake, the nature of the title to be bestowed on the groom and similar trifling matters than American public interest warranted. The editors were attempting to satisfy a "snob appeal" audience which did not exist in any such numbers as they believed. Thus the contention goes, and since it can never be proved or disproved it will probably continue to be argued back and forth by newspapermen for some time to come. We certainly are in no position to estimate the size of the reading public that was waiting breathlessly for full details of the embroidery designs on the princess' lingerie. We believe, however, that an entirely different motive may have ruled the newspaper editors in their allocation of space. Even an editor's soul grows weary from day after day of featured vice, crime, violence and intrigue. The chance to come out from under the war clouds and frisk about in the sunshine of young romance comes all too seldom these days, but when it comes it would be a curmudgeonly editor indeed who could resist it. So don't be too hard on your home-town editor if you think he treated you to an overdose of Elizabeth and Philip. The likelihood is that he was just giving his famished soul a breather.

Ask President for a Christmas Amnesty

SEVEN HUNDRED men remain in prison serving terms imposed under the conscription act of 1940, although that act ceased to be a law seven months ago. Thousands more who were convicted under this law and who have completed their sentences still suffer loss of important civil rights as a consequence of their status as ex-convicts. Because this situation prevails more than two years after the end of the war, nearly 500 leading citizens have joined in an appeal to President Truman for a gen-

eral Christmas amnesty for conscientious objectors, Jehovah's Witnesses and other persons convicted of violating this law. Last year a similar appeal was made, without success. Appointment of an amnesty board was announced on December 23, 1946. The board has held hearings and has reviewed thousands of cases but has not yet made public its recommendations. So the United States still punishes conscientious objectors, although our occupation authorities have released such men in Germany and Japan, and Brazil, Bulgaria, Canada, Chile, Ecuador, Greece, India, Italy, Nicaragua, Paraguay, Poland, the U.S.S.R., the Union of South Africa and Yugoslavia have declared a general amnesty. President Truman should do the same, without further delay. It is not to the credit of America that conscientious objectors to war are treated with greater severity than are the most hardened criminals.

Launch Committee on Church and State

BECAUSE both government and church authorities are violating or are attempting to violate the principle of separation of church and state, a committee of leading Protestants met in Chicago on November 20 and decided to organize a movement to maintain the principle by an appeal to public opinion. Dr. Joseph Martin Dawson, director of the Baptist Joint Conference on Public Relations, Washington, who was elected recording secretary, announced that the purpose of the group is to uphold "the American principle of separation of church and state upon which the federal Constitution guarantees religious liberty to all the people of this republic." Other officers are Bishop G. Bromley Oxnam of New York, president, and Dr. John A. Mackay, president of Princeton Theological Seminary, vice-president. The aims of the group can better be assessed when its statement of purpose is released in January. The interim sub-group which is guiding the committee through its formative stages consists of church leaders and prominent educators. Both are concerned that public school funds shall be used only for public education. Since the committee is organized along national lines, it will undoubtedly devote a major share of its attention to bills before Congress which permit the use of federal funds for sectarian schools.

Conscientious Objectors Recognized by Unions

A SERIES OF AGREEMENTS reached between the Seventh-day Adventists and thirteen labor unions constitutes a highly significant advance in recognition of the right of individual conscience to have scruples against violence and coercion. The church in question holds that its members may not participate in measures of coercion, either by employers or by unions. So its council on industrial relations took the issue to the United Automobile Workers, the largest union in the country, and to a dozen other labor organizations affiliated with both the A.F. of L. and the C.I.O. To its surprise, it got a sympathetic hearing and eventually worked out agreements which are mutually satisfactory. The union supplies members of this church with identification cards which permit them to work in unionized industries without being obliged to submit to union discipline in measures of coercion. On their part, members of churches undertake that they will not serve as strikebreakers and will pay the equivalent of union dues into sick-benefit or other funds used for benevolent purposes. This achievement is a credit to both the church and the unions. The rise of labor organizations to their present position of great power has repeatedly brought them into conflict with the religious conscience. In this respect the unions are faced by the same problem which confronts the modern state in relation to conscription. The solution which they have reached is much more democratic than any which the United States government has yet proposed.

How Late Is It in London?

SOMEWHERE along toward the middle of his Chicago speech Secretary Marshall turned aside momentarily from the main line of his argument long enough to remark wistfully, "As a responsible official of the United States government I would like to see more restraint than is sometimes exhibited in discussions of international issues." Then he proceeded to make one of the most unrestrained attacks on the Russian government and its leaders ever made by "a responsible official of the United States government." The Russian course he branded as "brazen and contemptuous," and he declared that "it is time to call a halt."

General Marshall made this speech, it must be borne in mind, as a curtain-raiser for the London conference of foreign ministers where, the nation is told, he and the representatives of Russia, Great Britain and France will make a final attempt to reach agreement regarding peace with Germany and the rehabilitation of war-devastated Europe. To say the least, his Chicago speech was an extraordinary method of preparing the way to persuade Mr. Molotov into adopting an attitude of sweet reasonableness.

Sometimes we wonder whether there is something about the Chicago climate which brings out the bellicose in American political leaders. A decade ago it was President Roosevelt who chose Chicago as the place to make his "quarantine" address. That, too, was supposed to be a warning delivered in the cause of America's devotion to peace. But what it actually did was to accentuate the "two world" division as it then existed among the nations to such an extent that it pushed all the world rapidly toward the crisis of 1939. Will General Marshall's threat to "call a halt" have any different effect?

The temptation is great to go through the Marshall speech point by point, examining the text and asking what each point made by the secretary of state really means. For example, when the official spokesman of the United States government talks about the time having come to call a halt on Russian propaganda, what program of action does this nation contemplate? How do you call a halt to the propaganda of another nation? Mr. Vishinsky apparently has been trying to do something of

that sort in his belligerent performance at the sessions of the United Nations Assembly, with poor results. How does this government purpose to go about it in dealing with Mr. Vishinsky and the tough-minded Politburo in Moscow?

Limitations of space, however, compel consideration of General Marshall's pronouncement only as a whole. The picture he drew, thus considered, is of a United States which is in every respect the wise, patient and always altruistic friend of European recovery. That, according to the Marshall thesis, is all we are interested in in Europe. There are no strings to our proposals for helping Europe. We place no pressures on the governments that may accept our help. We have nothing up our sleeve but the desire to rebuild a shattered continent. And how can the Russians be so unreasonable as to impede us in our work of mercy? "For reasons that are still obscure," says General Marshall, "Russia is endeavoring apparently to prolong the present unsatisfactory state of affairs indefinitely."

Well, this is either disingenuous or an attempt to deceive the American public as to how our foreign policy looks to others. Its description of American disinterestedness will not only be rejected in Moscow; it will be laughed at by our warmest friends in London and Paris and Rome. The Christian Century believes in the underlying theory and purpose of the Marshall plan. As we have stated, if the congressional committees present a bill to implement that plan which is adequate and administratively sound, we will support that legislation with all the influence we can bring to bear. But that is no reason why Americans should try to kid themselves—or the rest of the world—into believing that the Marshall plan is either pure philanthropy or nothing more than a sound business proposition. It has altruism in it, and it may be good business. But that is not all it is. Yet General Marshall at Chicago was trying to assert that it is.

Is the Marshall plan a weapon against Russia in a "cold war" for the control of western Europe? That is the real issue that is up at the London conference. By his silence, Secretary Marshall tried to leave the impression that no such issue exists. It does exist. It cannot be by-passed. In Mr. Marshall's dealings with Mr. Molotov, this issue is practically all that will concern them. And in the light of the arguments which the Truman administration is using to sell the Marshall plan to the Congress and the American public, why should Molotov and the Communists of Europe be expected to regard it, and react to it, as anything other than a weapon directed against themselves?

The actual situation, as the London conference opens, is that the Russians are proceeding on the assumption that the Marshall plan—that is to say, our impending move in European affairs—is a "cold war" weapon forged for their undoing. That is why, at this stage, the Communists in Italy and France are stirring up strikes and riots. Defeated at the polls, these Communists, undoubtedly under orders from Moscow, are now resorting to violent action to show that they are not defeated in the total struggle for control of western Europe. They are out to show that if the Marshall plan is America's way of fighting this cold war, regardless of the billions of dollars we may pour into it, the plan can be defeated anyway.

It is of course conceivable that the Communist disturbances in Italy and France have even more behind them than an effort to show the questionable prospects of the Marshall plan. Moscow can, at times, look quite a long way ahead. Perhaps what it is trying to do through these riots is to worry Congress about the fate of the Marshall plan now *and* create a situation inside France and Italy in which governments blessed and backed by the Marshall plan can govern only by resort to dictatorship. If, for example, General de Gaulle becomes our white hope in France—and everything is now pointing in that direction—how will he give the "strong government" he proclaims as essential to French recovery against the opposition of a recalcitrant Communist-led French federation of labor without resort to strong-arm methods? The general's temperament and the realities of the situation will conspire together to produce that result.

The same thing will happen in Italy if and when General de Gaulle's opposite number emerges from the increasingly chaotic situation there.

But if developments such as these should come to pass in western Europe, while Communist parties might be suppressed and the cold war proclaimed won, the United States would be left in a position of dismaying political frustration. For we would thus find ourselves supporting dictatorships in the name of liberty! Could anything reduce to more abject and complete futility the entire foreign policy which this nation has followed since the days of Woodrow Wilson?

Those foreign ministers in London will hardly be able to close their eyes to the French and Italian riots. (At this writing, the riots in France have already had the effect of leaving the world in ignorance as to who the French participant in the conference can be.) Nothing could more clearly show how close western Europe is to civil war or governmental breakdowns. If the London talks fail—everyone seems to take it for granted that they will—and we go our way to set in motion one kind of cold war measures, while Russia goes hers to start retaliatory and aggressive counter-measures, the general European crisis which has been talked about as though it were ten or fifteen years distant may be precipitated within the next twelve months.

It may be later than we think at London. We hope that the secretary of state who made the self-righteous Chicago speech will take this into account when he sits down behind the closed doors of the London conference chamber to talk with his fellow foreign ministers.

Filtered Light

THOUGH I have seen high things and great,
My speech is but approximate;
My poor description, inexact,
Slants teasingly away from fact.
The glory, wonder and the pain
Come down oblique as wind-blown rain.
Clear water in a glass that tips,
Diagonal, to straining lips.
My soul is shriveled. Through the blight
Comes only careful, filtered light.

EDITH LOVEJOY PIERCE.

Tocqueville on American Destiny

By Frederick B. Tolles

OUR NATIONAL LIFE is being subjected to a process of progressive militarization. Our secretary of state and the occupant of our key ambassadorial post in Russia are generals. The armed forces are proposing a munitions control act which would give them virtually complete authority over our foreign trade. They conduct the most powerful lobby in Washington and, two years after the end of the war, still control the greater part of our national budget. A substantial fraction of the industrial plants built by public funds during the war are still at their disposal. They are behind a nationwide campaign to influence legislation on universal military training, although such activities are unlawful under section 201, title 18, of the United States code.

That is not to say, of course, that all army officers are sinister characters. But a state of affairs in which they are bidding for the leading role, and with considerable promise of success, calls to mind the conclusions of an intelligent and perceptive Frenchman who analyzed the prospects of American militarism over a century ago. The observer was Alexis de Tocqueville. His remarks on this subject appear toward the end of the second volume of his *Democracy in America,* at a point which most readers of that great book never reach. Although written in 1835, his words forecast the situation whose outlines are taking shape before our eyes.

Militarism in a Democracy

Tocqueville's concern was to analyze and interpret the capital phenomenon of his time—the emergence in the United States of a democratic society, based upon equality in social relations. Throughout his book he contrasts this new type of society with the "aristocratic" or feudal order still characteristic of Europe, where a rigidly stratified society was capped by a hereditary nobility. While he believes that warlike passions will become less intense and less frequent (though more universal) as nations approach democracy, he foresees that standing armies will continue to be found necessary and he affirms that they will always exercise a powerful influence on the fate of democratic peoples. Hence he feels that it is important to inquire "what are the natural propensities of the men of whom these armies are composed."*

In the armies of aristocratic nations, says Tocqueville, rank is determined by birth. The officers are nobles, the soldiers are serfs. No common soldier expects to become an officer. Every officer, when he reaches the level of rank to which his birth entitles him, is satisfied with his lot. Moreover, an officer's social status is independent of his military rank. "A nobleman who embraces the profession of arms follows it less from motives of ambition than from a sense of the duties imposed upon him by his birth."

In democratic armies, on the other hand, every foot soldier carries a marshal's baton in his knapsack, and no unwritten law prevents the officer from aspiring to any rank which his ambition sets before him. Furthermore, once he has elected the military life, promotion takes on great importance "because his rank in society almost always depends on his rank in the army." Thus in the armies of democracy the desire for advancement is universal, constant and burning.

War as Opportunity

But here Tocqueville notes a curious and significant fact. Although the desire for advancement is greater in democratic armies, the opportunities are normally fewer. The number of commissions is limited, while the number of competitors is virtually without limit. Since all candidates are at least theoretically equal in status, none can make rapid progress through the ranks and some may make no progress at all. Mark the result: "All the ambitious spirits of a democratic army are consequently ardently desirous of war, because war makes vacancies and warrants the violation of that law of seniority which is the sole privilege natural to democracy. We thus arrive at this singular consequence, that, of all armies, those most ardently desirous of war are democratic armies, and of all nations, those most fond of peace are democratic nations; and what makes these facts still more extraordinary is that these contrary effects are produced at the same time by the principle of equality."

Thus it comes about that in the middle of the twentieth century, though no civilian in his right mind can contemplate the prospect of an atomic war without shuddering, there are forces in our democratic society which have an interest in creating a state of mind which will regard this form of national suicide as inevitable.

Contrasting Motives

Tocqueville unriddles the paradox by pointing out that the desire of bettering one's condition (which operates most powerfully under conditions of equality) leads the civilian population in a democracy to cherish peace, which is conducive to industry and the unhindered pursuit of wealth, while the same desire under the same conditions of equality "makes soldiers dream of fields of battle." These opposing tendencies, he submits, expose democratic communities to grave perils. He notes particularly that when the martial spirit declines in the civilian population, as it inevitably does after a long war, the profession of arms quickly becomes discredited in the eyes of a democratic people.

It has, of course, become a commonplace that in the United States the army is "kicked around" in peacetime. The military life in consequence appeals not to the ablest and best men in society but chiefly to those who cannot adjust themselves to normal civilian life.

It is hardly surprising then that democratic armies are characteristically restless and dissatisfied. The soldier keenly feels the inferiority of his position. His wounded

*Quotations are from the latest edition of *Democracy in America*, edited by Phillips Bradley (New York: Alfred Knopf, 1945).

pride stimulates his taste for a war which will cause his services to be appreciated and will give him the political influence and personal importance denied him in peacetime. Nothing, observes Tocqueville, echoing the often expressed fears of the founders of the American republic, is so dangerous to the liberties and welfare of a democratic people as a standing army. The danger is especially great during the immediate aftermath of a war, for military men are naturally "much more impatient of peace after having tasted military exploits."

War, Freedom Incompatible

In an epigram fraught with meaning for our time, Tocqueville makes one of his most penetrating observations: "There are two things that a democratic people will always find very difficult, to begin a war and to end it." No lengthy war, the prophetic Frenchman continues, can fail to imperil the freedom of a democratic nation. He does not fear the rise of the man on horseback, but he correctly anticipates that war will vastly increase the powers of civil government and habituate the citizens to centralized authority. Thus the way is paved for military control by a tactic in which the army excels—infiltration. It is doubtful whether Tocqueville, living in an age of relatively simple governments, could have imagined the range of opportunities for military encroachment offered by our proliferating twentieth century bureaucracy.

At this point, he goes on, someone will suggest as a means of lessening the menace of militarism the creation and distribution of additional commissions to satisfy the ambition of the officers. This can be done, of course, by increasing the size of the army. Such a remedy, he is quick to point out, though it may give temporary relief, only exacerbates the problem in the long run. This is especially true in a democracy where the number of candidates for commissions always increases in direct ratio to the size of the army. "Thus a democratic nation, by augmenting its army, allays only for a time the ambition of the military profession, which soon becomes even more formidable because the number of those who feel it is increased."

Dangers in Conscription

Tocqueville is particularly conscious of the dangers to be apprehended from a large conscript army such as proponents of universal military training are advocating today. He recognizes these dangers even though he suspects that eventually all democratic nations will be forced to adopt conscription. He allows that since conscripts in a democracy spend only a year or two on active duty, they do not conform themselves easily to the military pattern. "They adapt themselves to their military duties, but their minds are still attached to the interests and the duties that engaged them in civil life." Tocqueville even believes that the conscripts may "infuse into a democratic army . . . love of freedom and . . . respect for rights" *if*—and it is a big if, as his strictures on the authoritarian influence of the army upon civil society make clear—these principles have been deeply implanted and carefully nurtured in the minds and hearts of the people at large.

The real source of danger, he reiterates, is the officer class. In democratic armies, raised by the "democratic" method of conscription, it often happens that the officers "contract tastes and wants wholly distinct from those of the nation." This is easily explained: "Among democratic nations the man who becomes an officer severs all the ties that bound him to civil life; he leaves it forever, and no interest urges him to return to it. His true country is the army, since he owes all he has to the rank he has attained in it; he therefore follows the fortunes of the army, rises or sinks with it, and henceforward directs all his hopes to that quarter only. As the wants of an officer are distinct from those of the country, he may, perhaps, ardently desire war, or labor to bring about a revolution, at the very moment when the nation is most desirous of stability and peace."

Thus in the bosom of a democratic society an aristocratic military caste may arise, distinct from and opposed in its interests to the mass of the people, whom it endeavors to maneuver into the support of warlike policies rather than the peaceful ones to which the people naturally incline. In this way the specter which haunted the founding fathers of the American nation—military control of the civilian functions of government—can become a reality.

A Prophetic Analysis

Such was the fateful logic inherent in the hopeful new democratic experiment which Tocqueville surveyed with so much acuteness and interest a little over a century ago. As if charmed by the logical perfection of his own argument, the Frenchman was inclined to believe that the process which he had outlined was inevitable, arising as it did out of the very nature of democracy itself. But as he came to the close of his great work, he adopted a different and more optimistic view. Disavowing as "false and cowardly" the arguments of those who held that nations are never masters of their own destinies, but are ruled by some ineluctable power, he declared his belief that "for democratic nations to be virtuous and prosperous, they require but to will it."

It is in this spirit that he drops, midway through his discussion of the danger of militarism, a hint of the best defense against it. "The remedy for the vices of the army," he affirms, "is not to be found in the army itself, but in the country." When men have at length learned to use well their freedom, to practice the individual self-discipline which is the necessary condition of a successful democratic society, then they will not need to fear the militarization of their lives. A nation which truly values the liberties of its people and is vigilant to safeguard them against the first manifestations of military encroachment can frustrate the designs of any powerful minority.

Signs of the military domination of civilian life are increasingly apparent all about us in the America of 1947. Our growing militarism, which battens on talk of war with Russia, deliberately fosters the spread of irresponsible belligerent attitudes in order further to strengthen its hold upon American life. Tocqueville's analysis is turning out to have been all too prophetic. Is it too late for us with his help to appreciate the real nature of the situation in which we find ourselves? Does democracy in America have the latent strength to reverse the trend toward militarism and thus to achieve the destiny which Tocqueville bespoke for it a century ago?

Wilderness of Want

By E. Theodore Bachmann

IS IT REALLY as bad over there as we have been told? I have been asked this question several times daily since my return from Europe, where I served for a year as special representative of the World Council of Churches to the churches in Germany. These doubts arise because some returning travelers—including a few clergymen, several members of Congress and many business men—claim that they saw "little real suffering and no starvation."

This question deserves a frank answer. We can no longer relegate Europe to oblivion while we busy ourselves exclusively with pressing problems at home. For our domestic problems are bound up in world issues. Our destiny and Europe's are now indissolubly linked. If Europe lives we shall share in its life; if Europe dies we shall share in its death. The human facts in this portentous situation demand our close attention and should prod us to decision.

First, we must realize that we are dealing with postwar Germany. It lies at the strategic heart of Europe, but it is a vastly changed country. Pared down to three-fourths its 1938 size, it has lost vitally needed food-producing areas to Poland and Russia east of the Oder-Neisse line. Over 65,000,000 people are packed into the territory that remains German. Some 12,000,000 of these are homeless expellees from former eastern Germany and from German settlements stretching from the Baltic lands to the Balkans. Their expulsion constitutes one of the biggest and most rapid population shifts in history.

A Panorama of Tragedy

Meanwhile the military governments of the four occupying powers have assumed the immense responsibility of denazifying the population and of creating "a peaceful and democratic Germany." While they continue to disagree among themselves as to policy and practice the bulk of German society is tormented by internal tensions, and has thus far experienced little of either peace or democracy. On top of this comes the alarming failure of this year's harvest, after a winter of unprecedented severity and a summer which saw the worst drought in fifty years. Here is a panorama of tragedy which may be sketched in seven parts.

Food. The 2,100-calorie diet stipulated by the Potsdam agreement of the Big Four has not been and cannot be met. If even the present semi-starvation level of 1,550 calories is to be maintained, the food for one out of every three Germans will have to be imported. Thousands of tons of American grain have been brought in by the U. S. military government. This has prevented outright starvation during the past year in most parts of the British and American zones. But the chances of boosting that amount this year are slim. The food crisis will probably reach its height early next spring, being particularly severe in the French and Russian zones of occupation. Even now, I can report, people in certain areas are resorting to sliced weeds to lend flavor and possible nourishment to their otherwise watery soups.

Housing. A desperate situation continues unrelieved. In 1939 Germany had 15,700,000 dwelling units in the entire country. The truncated Germany of today has less than 8,000,000 habitable units, and many of these have been requisitioned by the occupying military. Moreover, millions of expellees have been brought in from the east. In the west, overcrowding is virtually as acute in villages and rural areas as in the large cities. Little new construction is going on because building materials are extremely scarce and because starving people have neither energy nor means.

The Effect on Health

Health. With a diet short on fats and long on carbohydrates, malnutrition is taking an inevitable toll, especially among growing children and the aged. Tuberculosis is spreading rapidly and is unchecked, claiming not only hard-working adults but in many places one out of every four schoolchildren. Infant mortality is jumping to new highs. Many couples, married and otherwise, dread the prospect of a baby. In hospitals one sees mothers literally giving their lives for the newborn. The death rate among the aged is accelerating. Recent statistics on Berlin record 24,000 births during the past year and 105,000 deaths.

All those who talked of Germany's "winning the biological war" because its postwar population exceeded 65,000,000 should note the prediction of health experts. They say that at the present rate of decline the population will probably slump to 40,000,000 by 1970. Some Germans fear that this decline is part of deliberate but unofficial Allied policy, and indeed occasional innuendos by certain Allied personnel would seem to indicate that the fear is not altogether unfounded. But it may be realized because of bungling rather than because it is planned that way.

Unbalanced Manpower

Manpower. Germany's recovery depends in large measure on its available labor supply. Of the 20,000,000 men between 18 and 50 on hand before the war, 3,500,000 have been killed and 1,500,000 are semi-invalids or incapacitated. An estimated 5,000,000 are still absent, laboring as P.O.W.'s in Britain, France and Russia. This leaves the country with only half the manpower necessary for economic recovery. Yet the domestic population has been swelled by over 12,000,000 persons, German or German-descended, who have been expelled from present Poland, Czechoslovakia and the Balkans. The vast majority of these expellees are women and children. In many parts of Germany women outnumber men three to one.

Transportation. Railroad equipment is greatly depleted or obsolete and repair parts are lacking. The same holds for trucks, many of which are kept off the road by lack

of fuel and tires. With rivers and canals low because of the drought, water transport has been cut sharply. Coal has been mined in the Ruhr, but bunkers in the key inland port of Duisburg have been glutted while comparatively little has got through in time to avert a grave fuel crisis this winter. Another result of insufficient transportation is that farmers find it a handy excuse for keeping produce out in the country. They know that sooner or later the "gophers" will come out from the city, bringing precious household effects to exchange for potatoes, sausage, butter.

Youth. One out of every two children is either homeless or cramped into temporary quarters. Twelve million, four-fifths of the total, are undernourished. Two million are orphans. School facilities are utterly inadequate. Recreation and sports are for the fortunate few who are not too tired or hungry to play. Summer camps this year, aided by food subsidies from Switzerland, Sweden and America, gave an estimated 800,000 boys and girls a respite. The U. S. military government, through its youth activities department, is trying to encourage year-round programs of religious, labor and independent youth organizations. But the task is enormous, and the problems involved extend far beyond the American zone.

Degenerating Morale

Morale. People are doing things today which normally they would conscientiously avoid. With a currency of dubious value, marks mean less than cigarettes. The "gray market" of bartering and petty chiseling is everywhere, and the "black market" is a national institution. It involves not only the fraternity of youthful stooges, "lifters" and "runners" loitering in the railway stations and in certain streets, but also unprincipled operators who are the newly rich in this drama of corruption. Nor are the police always without taint. As one wag sarcastically commented in Frankfurt, "Whenever the police get wind of a bargain they send the patrol to make a scoop." But many ordinary folk are tempted to frequent the black market, perhaps for an extra ration card or an American address. Countless girls and war widows are tempted to sell their virtue, chiefly to stave off hunger. Their behavior is part of the widespread disintegration of home life and is one of the most ominous signs of general demoralization.

The Approach of Nihilism

Coupled with this threat is the rising tide of nihilism. This philosophy of the blank conscience is claiming increasing numbers of those who have been disillusioned by nazi and other propaganda, who trust no one, who suspect everything as a device designed to prevent them from doing and thinking as they please. But the ultimate danger of nihilism lies in the moral vacuum which it creates out of the ruins of a disintegrated bourgeois way of life, and into which may rush either a resurgent nationalism or an enticing communism.

An important official in the U. S. military government in Berlin summed up the situation in these words: "For some time to come the world will probably keep on going as Europe goes. Europe will go as Germany goes. And Germany will go as its spiritual leaders either give the people a new hold on life or simply let them drift." The implications of such responsibility are tremendous, not only for the churches in Germany but also for the churches in America and elsewhere. This responsibility comes at a time when Christians in many lands are linked in an ecumenical fellowship unique to this century of cataclysm. It charges them with an indispensable function in winning the peace. Not all of them may realize this. But for those who do, Germany's wilderness of want is the battleground of a decisive struggle for the soul of man.

We Have Abandoned War

By Toyohiko Kagawa

A TYPICAL modern state, cumbered with its heavy armament but well-nigh bereft of other values, reminds one of nothing so much as a naked savage, lugging around his javelin and poisoned arrows. States today seem nearer to the stage of barbarism than do many individuals.

By the abandonment of war, we in Japan have emerged from the era of barbarism. Thus we have been accorded a chance to make ourselves the most progressive and civilized of all the nations.

If only we had done this willingly ten years ago, history would have taken another course. But it is not too late for us.

Our new constitution will become a milestone in the realization of world peace. For the first time in human history, by our abandonment of war, the warning of Christ has been accepted by a national government: "All they that take the sword shall perish by the sword."

We are going to alter the definition of a "great" state. A truly great state is not necessarily big, nor rich, nor quarrelsome with its neighbors. The great state is the one which is wise, moral and God-fearing. The ideal we pursue is that of making Japan a state with which God can be pleased. Thus may we arrive at the summit of civilization and set an example of a peace-loving state. Though not large, nor rich, nor strong, we may thus become truly great.

Kagawa Calendars

The statement by Dr. Kagawa printed above is taken from the Kagawa Calendar for 1948. For a number of years these calendars, bearing messages from the writings of the Japanese Christian leader, have been published and distributed by a group of Dr. Kagawa's friends in this country. The 1948 calendars can be secured from Miss Flora J. Cooke, 530 Arlington Place, Chicago 14, or from the United Christian Church, 1710 Carleton Street, Berkeley, California. They are priced at 10 cents each; $1 a dozen; $7.50 a hundred. Proceeds go to Dr. Kagawa's work in Japan.

DECEMBER SURVEY OF BOOKS

Read Wolfson's Philo!

PHILO: FOUNDATIONS OF RELIGIOUS PHILOSOPHY IN JUDAISM, CHRISTIANITY AND ISLAM. *By Harry Austryn Wolfson. Harvard University Press, 2 volumes, $10.00.*

THE PRESENT work is one of a series on "the structure and growth of philosophic systems from Plato to Spinoza." To the same series belongs the two-volume work on Spinoza which was published in 1934. The author, who is Littauer professor of Hebrew literature and philosophy at Harvard University, should not be classified, on the strength of his academic title, as merely a specialist in Hebrew and Judeo-Arabic philosophy. Although he happens to be one of the two or three most competent authorities in that field, he is also a master of the whole philosophic tradition from antiquity to modern times. By virtue of his deep and wide learning, his knowledge of the original sources, his astonishing insight, his uncanny skill in clarifying involved problems and, above all, his creative imagination, he has been privileged to produce a masterly book on Philo, just as he was able, by the same combination of rare intellectual gifts, to produce a masterly book on Spinoza.

Most of us are so accustomed to read superlatively and carelessly eulogistic recommendations of new books by uncritical "critics" that we are justifiably suspicious of extravagant praise. The reviewer, therefore, feels it necessary to violate academic convention by presenting his credentials publicly and stating that he has been a close student of Philo for twenty-five years, has published several articles on that philosopher, and is now translating one of Philo's major works for the Loeb Classical Library. Thus he is fully aware of his responsibility to scholarship in deliberately stressing the extraordinary merit and importance of these two volumes.

In a longer review article, to appear in the *Review of Religion*, the present writer hopes to document in detail his contention that Wolfson has written an epoch-making book. In this brief notice he can only call attention to a few of the unique contributions to the history of religious philosophy made by a worthy successor of the great teachers of philosophy who brought renown to Harvard a generation ago.

Wolfson has attempted, with great success, in the reviewer's opinion, two ambitious tasks. One is to apply the hypothetico-deductive method to the analysis of Philo's thought, that is, "to uncover the latent processes of his reasoning" by drawing aside the heavy drapery of homiletical rhetoric which covers his naked ideas. The other is to show by clear, exact and full argument that the Philonic philosophy "in its main features was the most dominant force in the history of philosophy down to the seventeenth century."

Since Wolfson himself is, among other things, a master of the art of summarizing intricate patterns of argument, he has made it easy for a reviewer to present the important *novum* in his work by concluding his discussion with a chapter on "what is new in Philo." In the course of this final chapter he lays bare the essential structure of patristic and scholastic thought and reveals its differences from pagan Greek philosophy in the following words (II, 456-57):

> Taken altogether, these principles of medieval philosophy constitute a radical departure from ancient pagan Greek philosophy—they radically change its theory of knowledge by introducing into it a new source of knowledge [i.e. scriptural revelation]; they radically change its metaphysics by introducing a new conception into the nature and causality of God, who is the main subject of metaphysics; they radically change its physics by introducing a new conception into the working of its laws [i.e. through miracles]; they radically change its ethics by introducing a new source of morality. The changes thus introduced by our synthetic philosopher into Greek philosophy are as great as those introduced into it by Plato and greater than those introduced into it by any other philosopher after Plato. . . . This fundamental departure from pagan Greek philosophy, if the facts of the history of philosophy are to be presented as they are actually *known by nature* and not as they merely happen to be *known to us*, appears first in Hellenistic Judaism, where it attains its systematic formulation in Philo. Philo is the founder of this new school of philosophy, and from him it directly passes on to the Gospel of St. John and the Church Fathers, from whom it passes on to Moslem and hence also to medieval Jewish philosophy. Philo is the direct or indirect source of this type of philosophy which continues uninterruptedly in its main assertions for well-nigh seventeen centuries, when at last it is openly challenged by Spinoza.

If the above passage does not excite the keenest curiosity in the mind of the reader of this review, nothing that the reviewer can say further about the contents of the book is likely to do so. The bold assertion that patristic-medieval philosophy is essentially Philonic philosophy is astonishing in itself. The relentlessly systematic way in which Wolfson supports his bold assertion by the most carefully reasoned arguments is even more astonishing.

There are times when an academic reviewer envies the license of the announcers of "commercials" on the radio. This reviewer wishes he might broadcast on a coast-to-coast hookup to all universities and seminaries and repeat in those smooth, emphatic, commanding, suggestive tones so well known to, and so much dreaded by, radio listeners: "Read Wolfson's *Philo*. Read Wolfson's *Philo*. Yes, read Wolfson's *Philo*. Go down right now to your corner bookstore and order a copy of Wolfson's *Philo*."

RALPH MARCUS.

History-Writing and History-Making

AND CALL IT PEACE. *By Marshall Knappen. University of Chicago Press, $3.00.*

WHOEVER judges others, scripturally invites judgment upon himself: judgment upon his facts, if he purports to be scientific; judgment upon his statesmanship, if he purports to be political; judgment upon his temperament, if he purports to be philosophical. Professor Knappen invites judgment upon all three levels: upon the factual, since he clearly seeks to be scientific; upon his statesmanship, since he does fall into the habit of political blame; upon his temperament, since he is reduced to being philosophical, whether he purports to be so or not.

As to factuality, I am largely outside the privilege of judging. The author knows more about the facts of our cultural preoccupation with, and our military occupation of, Germany than I do. So at this level, I am humble—and grateful. Like a true "combat reporter" (from which happy military insti-

Next Week
RELIGIOUS BOOKS OF 1947
A Survey by
W. E. Garrison
in The Christian Century

tution proceeded reporting in the late war far better than in any other war of our history), Lt. Colonel Knappen writes of what he participated in: the perplexity of, the planning for, the dubieties concerning, the official vacillation on, and the initial results from, the *cultural invasion of Germany* incident upon the military conquest. I dare to guess that Knappen is never far from taw in reporting facts, for he had great advantages. He was there almost from the beginning (I myself had charge of the very early educational and religious planning in London), and he is a trained and conscientious historian. (Fruits of this appear ripest in the balanced chapter on Pastor Niemöller.) Let us therefore assume, subject to any subsequent correction from other observers, that we have in this book the true story so far forth of our American efforts to reorient the Germans down to, say, about a year after their debacle. This is glad praise on a matter very important—the facts.

Facts as frustrating as these, however, beget political judgment and ground philosophical reflection. On the political level my admiration for Knappen's book quickly pales and on the philosophical level eventually peters out altogether. It is not so much that I can prove him wrong, even where I think him mistaken, as that he appears to have gone to war trigger-happy with hope—and so to be doomed to frustration at his own hands, besprinkling friends while bespattering foes with the juices of discouragement. The facts which he reports are instruments of an ulterior purpose (as he proclaims on page 195), and so the honest critic must pursue the author's purpose to its farthest periphery.

My own experience with the gifted German P.O.W.'s, under far more favorable circumstances at Fort Getty than we are likely to have in Germany for decades, showed me, if I needed to be shown, the prudence of much more modest expectation of results than Colonel Knappen brought from or carried to Germany. His root error appears to me to be just here—in rootless (which is to say romantic) expectation. After you have taught Germans all about democracy that is teachable—and our P.O.W.'s mastered all that gladly and quickly—they still had and have to learn what is not teachable: that Reason, which they seem to adore, frustrates the reasonableness which democracy requires but which contemporary Germans resist as a matter of principle. Our author would have been frustrated by this (as who wouldn't be?) if he had not fallen to blaming friends (rather than the Germans) in the institutional approach to the task of educating Germans (as what wise man would?).

A certain lack of logical perspective (expecting what not to expect after war) foreshortens Knappen's political judgment, and a downright lack of temporal perspective forestalls the patience requisite for what is most required after war, magnanimity. He blames upon higher planning at Washington, or on its lack, results in the field that might well have proved much less good than he thinks even if the plans had been to his specifications. He depreciates regular army men for what, I suspect, nobody could help; and I think particularly impercipient his belittling imputation upon the basis of their selection (p. 10). Nor do I myself esteem it either just or wise to emphasize the excesses of our occupation forces (as Knappen does through one whole though short chapter) when our soldiers at their worst were probably better (I heard Germans in Germany say this) than the German people had come to expect from their own military at its best. Even the flurry to make Germany agrarian, which Knappen regards a major source of occupational woe, is probably best viewed in perspective as a natural and almost inevitable stage in the evolution of a policy now quite beyond that simple projection. I agree with Knappen (and helped the U.S. Educational Mission say so) that we indulged in excessive denazification (though I would base the judgment on purely pragmatic ground: even if all "deserve" dismissal, it is never wise to fire more than you can keep fired). But I certainly do not suppose that the short-run educational results would have been much different, even if we had been as circumspect in this regard as were the French.

All this is to suggest that Citizen Knappen's judgments are too tinctured with praise-and-blame to have much political value. It is not so much that he blames rather than praises (which I dislike as a matter of temperament), or that he blames the wrong rather than the right people (which I distrust as sentimentalism). *It is that he blames* (period). From that cosmically provincial attitude both the philosopher and the soldier in me recoil. Nor does the attitude leave my religious instinct easy. The war of which Historian Knappen here writes was cosmic in proportion. All creation groaned and travailed to deliver victory from the harried womb of Destiny. Is it likely that such a war's peace will have a placid parturition? Such is not suggested by the ancient orbit of Providence.

Knappen, the scholar, has become too accustomed to the neatness of writing history to suffer with proper patience the ugly untidiness involved in making history. The professional soldier—whom Knappen deprecates for occupational policy but whom I came to trust more than impatient educators for the long pull—has more of both stamina and patience. He is apprenticed to making history. And so he is trained to look upon war—the way, strangely enough, the religious man has impiously unlearned and the way the educator, shallowly enough, has never learned—as "an act of God." Whatever else is to be said of this (and much might be said), it must be remarked that his training yields the professional soldier the peaceable fruits of this vast and, it appears, divine unrighteousness.

It is a sort of "natural piety" to which I refer: the piety to perpetrate in silence the necessities of war and to suffer without repining the indignities of war's peace. To count within human power what is not so—or is not so save through the grace of slowly elapsing years—is to cause more harm by failure of fortitude than is caused by the vices of occupation forces or by the follies of a policy mayhap misguided, but evolving, in the only way a policy of such proportion can evolve, under the painful tutelage of its own consequences.

In spite of his background as a historian, Professor Knappen does not allow himself enough foreground to armor himself with the compensations of philosophy, nor perhaps with the fruits of religious faith. Do these two not meet, when they do meet, in a piety patient to sustain itself through Lincoln's tactics (testing faith in decades, not in days): "to get himself in the right place and remain there still, until events would find him in that place"? It is too early, far too early, to pass judgment on general policies or to distribute praise and blame upon educational efforts in any conquered land, especially if that judgment reflects adversely on fellow workers in the vast (but as yet inexorable) folly of war or complicates the continuing efforts of fellow workers in the vast (but as yet inevitable) pathos of peace. This is the reason that I sealed my completely written book on Italy *(An Educational Odyssey to Italy)*, sealed the manuscript complete with dedication, preface and introduction, to be looked at only after ten years pass.

Shying as I do from the political impatience of Knappen's book, I am frightened metaphysically by its lack of "natural piety." Nor do I like its ironic title: not irony for the tragedy of war, not irony for the travail of peace! Young

men in a hurry should not go to war, nor middle-aged men in a hurry apprentice themselves to the making of peace. (I commend to Colleague Knappen Byrnes' *Speaking Frankly* as his textbook in ethics; Byrnes and Lincoln's reflections on Providence.) Do men not know that war is waiting? that peace is *more* waiting? that education is *most* waiting? and, above all, that religion is waiting in which man defers to God to do the major worrying? As a soldier in Sicily wrote,

> Hurry to wait, the army's quick call,
> Gallop to pack, fire on the ball;
> Run to the rendezvous, no time at all—
> Only to wonder why waitings befall!

Magnanimity at the wait—this is important beyond what it will ever seem to hurried men.

The factual excellence of this book I praise. Its political impetuosity I deprecate. Its philosophical tone I deplore. In a single word, the book is querulous. Querulousness is cosmically unmeet, politically inopportune, and spiritually hazardous; for, since war is—as the pious Lincoln saw and said—God's infliction upon men, to participate in its aftermath and to approach its peace in spirit is perilously close, one must fear, to being impious.

God save us all from impiety.

T. V. SMITH.

Take Jesus and Paul Seriously

THE CHALLENGE OF NEW TESTAMENT ETHICS. *By L. H. Marshall. The Macmillan Company. $4.50.*

THE READER of this volume should continually bear in mind the well chosen title. As a historical study of New Testament ethics it leaves much to be desired. Outside of Jesus and Paul no part of the New Testament is considered. That is only justifiable in an author whose purpose is to select the most important with which to "challenge" us. The historic relationships of these two men are not developed fully. Rather the material is organized about general ethical concepts. But the author's purpose is not really historical. Despite his extensive discussion of the meaning of Greek words, he is appealing primarily to the layman to live in the New Testament Way.

The author is liberal in his personal attitude and his approach to Jesus is essentially in terms of the "liberal" portrait. He does not accept the eschatological interpretation of the Kingdom of God and he insists upon the translation of Luke 17:21 as "within you" rather than "in your midst." A book of this scope has naturally been years in growth and is not oriented particularly toward the postwar scene. It includes a much longer development of Paul's idea of salvation than one would have expected, but this section shows the author's enthusiasm for Deissmann's analysis of the apostle.

Marshall perceives clearly that religion is primary in the New Testament. With both Jesus and Paul, the ethical teaching flows from the religious point of view. With each he takes up in turn the view of evil, the view of good, the moral imperatives, and the teaching about social relations. The section on Jesus is concluded by a 45-page chapter on the validity of the ethics. There he seeks to meet traditional accusations against the gospel ethic: that it is ascetic, situation-conditioned, designed only for a short interim, impracticable, based on rewards, and cannot claim to be final.

The crucial point in a book of this kind is the way in which the radical ethical demands of Jesus are handled. At one point the author says, "All that he has to say about the good life is simply a description of the way men behave when the Kingdom of God is really established within them" (p. 63). Later, he accepts the division proposed by C. A. Scott, of *mandata, exempla* and *consilia*. The first classification begins with the commandment of love, the golden rule and the demand for repentance. The treatment of possessions in Mark 10 is taken up among the *consilia* rather than in relation to "Lay not up treasures on earth." Is that adequate, or may not it be an indication that the basis from which the author starts fails to recognize the crisis situation with which Jesus was dealing?

Some Americans will resent the attack on prohibition and pacifism. There are naturally details upon which scholars will differ, such as the interpretation of the second beatitude as a blessing on suffering and sorrow, and the picture of the Pharisees which is drawn. But no reader can fail to be impressed with the earnest exhortation to take New Testament ethics more seriously. The book should lead to thoughtful consideration of the meaning of Christian living in our contemporary civilization.

The author has drawn upon a wide background of reading and extensive teaching experience. He is not content to be the detached scholar but is in earnest to persuade men of the validity of the ethics of Jesus and Paul. The spirit of the book is revealed in these words from the final chapter: "What is needed is more of Christ Himself. His convictions, His ideals. His character, His atmosphere." That is the challenge which the author would present to the modern world.

CLARENCE T. CRAIG.

The Great Invasion

MIRACLES. A PRELIMINARY STUDY. *By C. S. Lewis. The Macmillan Company. $2.50.*

ACCORDING to the flyleaf of this book, Mr. Lewis has written copiously in various fields. He is probably best known for the *Screwtape Letters*. He now brings his inquiring mind to bear upon miracles. Miracles have not of late been much considered. Neo-orthodoxy has funded them in its theories of the theological significance of myths, conservatism accepts them on the basis of the Bible record, and in general religious thought has been active in other regions. *Robert Elsmere* has been so long dated as to make it likely that few readers of this notice would recognize the title. Lewis offers his study as an introduction to the critical study of the historicity of miracles. "Those who assume," he says, "that miracles cannot happen are merely wasting their time looking into the text." All such, he warns, have already begged the question.

Lewis' brilliant style makes any condensation of his argument unusually difficult. He defines miracles as "an interference with nature by supernatural power." He defines naturalism and supernaturalism. He stresses the self-contradictions of naturalism and the inevitable necessity of the supernatural. God is the self-mover, the fountain and origin of the supernatural. The laws of nature are plastic under his control. He may therefore, so to speak, invade the natural order at any time, at any point, and for any purpose. What God does when he invades the natural order is not antecedently in the stream of historical continuity. After he does it, it is.

In all this there is no inconsistency. On the contrary, Hume's argument against miracles on the ground of their improbability is superficial, since we and our world are the most improbable things in our universe. The central miracle, accepted and asserted by Christians, is the Incarnation. That is the grand miracle, "the central event in the history of the earth," which completes and crowns the universal law of

of our faith—descending to ascend, and stooping to lift. The consequent redemption will include fallen man, fallen angels, a sin-darkened earth, and the defeat of death. Naturally, the resurrection and ascension of Jesus are taken up in turn. The resurrection, being bodily, suggests the possible nature of our own resurrected bodies. The ascension, also bodily, leads to interesting speculation about heaven. The gospel miracles are classified as miracles of the old and new creation, the first being redemptive and the second prophetic. Lewis further considers the meaning of the words "spirit" and "spiritual," the possibility of special providence, the function of prayer, and the reconciliation of free will with the sovereignty of God, for whom time is an everlasting now.

All of which would seem to be enough for one book, and perhaps the author would have done better had he not done so much. The arresting quality of the book is not so much in the line of argument, which has often enough been taken before, as in the author's way of doing it. In an unusual way, the style is the book, and the style is beyond characterization in the space here permitted. Epigram, paradox, bravura, analogies and audacities—a *tour de force* of the *joie d'écrire*. Carlyle once said of another writer that he was too much at ease in Zion. Lewis leaves with a possibly prejudiced reviewer somewhat the same impression.

GAIUS GLENN ATKINS.

Man Encounters God

THE MEDIATOR. *By Emil Brunner. $6.00.*
THE DIVINE IMPERATIVE. *By Emil Brunner. $6.50.*
MAN IN REVOLT. *By Emil Brunner. $6.00. All translated by Olive Wyon and published by Westminster Press, Philadelphia.*

THE WESTMINSTER Press has done a real service to Christian thought by providing this reprinting of major works by one of the most important contemporary theologians. Even these represent only a part of Emil Brunner's writings. Activity-ridden teachers and preachers in America may well be awestruck in the presence of the sheer productivity of Brunner's mind. These three books, plus his *Revelation and Reason* and *Justice and the Social Order,* and plus his three-volume *Dogmatics,* the first volume of which has already appeared in German and a translation of which will presumably be available sometime next year, constitute the main body of his work. The best introduction to Brunner is probably to be found in another, shorter book, *The Divine-Human Encounter,* and in the first 100 pages of *The Mediator,* in which he establishes his theological outlook over against the "immanence" theology and the moralizing tendencies of Schleiermacher, Ritschl and later modernism.

Nothing like a detailed review of these books is possible here, but we may summarize Brunner's main argument and state some of the issues with which he confronts Christian thought. He is a theologian who can and should be read by any thoughtful person concerned with Christian faith. His scholarship is broad and accurate, his style graceful and clear. In *The Mediator* he summarizes the whole attempt of the church to state its Christology and outlines a solution which takes full account of historical scholarship while preserving the affirmation that God was in Christ. *The Divine Imperative* gives his interpretation of Christian ethics in relation to all the political, economic and cultural problems of modern civilization. In *Man in Revolt,* he applies his view of man as a being who stands always in relation to God but who actually breaks and perverts that relationship to the fundamental aspects of man's existence as a corporeal, spiritual, sexual, individual, communal and historical being. The appendices and notes are filled with brilliant and informative essays. Taken together, his works offer a theological education in themselves.

There is a unity in Brunner's thought, though certain emphases in *The Mediator* give way to some new tendencies. I shall try to say what his intention appears to be in the construction of his system and what the key insight of that construction is.

Emil Brunner has attempted to give an interpretation of the Christian gospel through which the evangelical faith that sinful man can be saved by trust in the forgiving love of God offered in Jesus Christ will become clear, relevant and available in the life of contemporary man. He writes as a theologian of the Reformed Church, standing squarely in the tradition of Calvin, and with an increasing emphasis on some aspects of Luther's view of faith. But he would save the truth of this tradition by showing how what lies at the heart of it can be set free from the literalism, crude supernaturalism and dogmatism of orthodox theology. How is this done?

Brunner's answer is that Christianity has a distinctive conception of the meaning of truth. In the Christian revelation there is made available to us a unique kind of truth which stands by itself over against all rationalistic, dogmatic and purely scientific approaches to truth. This is the truth which is given in personal encounter. It is discovered in the meeting of God the sovereign subject with man his creature who is, in the "encounter," also not object but subject. *I* and *Thou* stand face to face in the directness, the freedom, the concrete reality of the meeting of one person with the other. The Word of God in Jesus Christ is God addressing us men, making it possible for us to know the meaning of our sinful irresponsibility, and offering us the possibility of new life in which we give loving service to God and our neighbor.

While this truth is a new truth, one which reason can neither attain nor criticize nor understand, yet it comes to us in relation to something which is given in all human experience, namely, the fact that formally even sinful existence is existence in responsibility. For Brunner this "image of God" in our human creaturehood is never lost. Hence, once we possess the truth of revelation in faith—and this is never a "secure" possession—we can take a positive attitude toward human culture and philosophy insofar as they dimly point to or feebly embody the meaning of responsible existence. For Brunner, then, Christian ethics can take, not its final norm, but genuine guidance from the structure of the orders of human existence as these are given to us in the creation and as they reflect the necessity of our accepting responsibility for one another. Yet all the orders, family, state, economic order, as we know them, betray the estrangement of man from God. All non-Christian ethics are legalistic, abstract and impersonal. Hence the Christian who knows the meaning of personal existence lives in the tension between the new life in the freedom of the gospel and the necessities and problems of the world which is broken by sin.

Both the strength and the primary difficulty of Brunner's thought are involved in the extent to which his analysis of the event of revelation within the structure of the I-Thou relationship is made the basis of his theological method. If one were to say that he has fused together a theological traditionalism with a subtle form of existential mysticism, derived from Kierkegaard and Martin Buber, this would be a caricature rather than a fair judgment; yet it would have a certain validity. The interpretation of revelation as "I-Thou encounter" is a philosophical and meta-

physical doctrine which Brunner identifies with the biblical concept of revelation, and which he then sets apart from all rational and experiential criticism. This is why it is sometimes difficult to be certain upon just what final criterion he does rely. A certain repetitiousness in his style and a tendency to categorize too simply in dealing with other theological perspectives may contribute to this impression that there is something not quite decisively clarified in his method of interpreting the biblical faith.

It is possible therefore that Brunner's perspective is much closer to that of modernism and liberalism than appears at first sight. His controversy with Karl Barth is instructive on this point. Brunner has maintained, and surely correctly, that without some positive and enduring relation between the structure of human existence and God, which persists in spite of sin, any revelation at all would be meaningless. But as he argues this against Barth it is hard to see how he can stop short of allowing the kind of place for rational and experiential interpretation of the content of revelation which liberalism and modernism have attempted. In *Man in Revolt* Brunner says that it is not reason which is opposed to faith but "self-sufficient reason" (p. 244). But is the truth of the "encounter" self-sufficient?

Any reservations one may have about the adequacy of Brunner's treatment of the problem of Christian knowledge of God must not obscure the fact that his analysis of the meaning of human existence points straight at the heart of the problem of man today. The spiritual and political struggle of Western civilization has been to find a way of life and a perspective which will set free each individual person to live, express and fulfill his life in the community of all free persons. Emil Brunner has shown one way in which the Christian faith can illuminate that problem and speak to it with power. The whole Christian church can be grateful that his work has been done with such exceptional ability and sustained devotion.

DANIEL D. WILLIAMS.

Wartime Churches in the Orient

DARKNESS OF THE SUN, THE STORY OF CHRISTIANITY IN JAPAN AND THE ORIENT DURING THE WAR YEARS. *By Richard Terrill Baker. Abingdon-Cokesbury Press, $2.50.*

HERE is a book which the American church has been looking for and in which there is no disappointment. Richard Baker is a good journalist; at the same time he is a Christian. To be a good journalist one must see things objectively yet present them in an intelligible pattern of historic meaning. To be a Christian journalist is to be genuinely understanding, deeply sympathetic, yet just and if necessary critical. Baker is all this in his observations concerning Japan and the Christian movement there during and since the war, as related in this volume.

In a word, *Darkness of the Sun* tells the story of the church which "bent to the yoke which the Japanese state forced upon it, but . . . did not break." Of especial interest to American readers who are fearful of the effect of universal military training upon our own church will be the chapter, "The Church that Yielded." That church, its clergy and its membership, says Baker, "was part of a society at war, shared its convictions and ideologies, and played second violin to the state's tune." Then he illustrates from first-hand sources how the church became progressively weaker in moral and spiritual dynamic as the war progressed.

How unprepared the Christian church in Japan was to meet the demands of a totalitarian state is dealt with in chapter 3. Here the author gives the reader the benefit of his very considerable knowledge of Japanese history. This portion of the book has significance for those in every land who play the part of Uzzah lest life's vicissitudes upset or destroy God's handiwork in his historic church, leaving none to carry on its function in the world.

In a discerning chapter on Shinto and by showing that "State Shinto was built upon a supreme [religious] faith," Baker points out why "as early as 1890, wise Christians should certainly have seen the deception in the Shinto affirmation that it had no religious argument with them." When in that year the famous imperial rescript on education was issued, even Shinto writers announced its fundamental difference from Christianity.

In dealing with the formation of the united Church of Christ in Japan and its wartime and postwar attitudes and relationships, Dr. Baker is perhaps not as adequate and as accurate as he might have been with a bit more knowledge of history. Yet nowhere else will the reader find an equally clear and forceful account of these important incidents and developments. The same is true of the chapter on the problems and the dilemma confronted by the Christian schools and by the educators who sought to keep them going and at the same time somewhat Christian.

Every American, and particularly every Christian, should read the account which this book gives of the B-29 bombings throughout Japan and of their effect upon the Japanese people. Here is significant material supplementing John Hersey's story of Hiroshima. Here also are some new and dramatic observations on Nagasaki. But equally important here is the evidence which is needed to convince Americans that our B-29's did far greater damage to Japan's cities with incendiary bombs and that our indiscriminate atomic bomb killings were but the *coup de grâce* which brought an already chastened and defeated Japan to terms of unconditional surrender.

In a fascinating chapter, "The Resistance of Piety," one is challenged by the following observation: "The Christians who emphasized social action and political awareness were not the men who stood most firmly in the struggle between justice and injustice on the Japanese political scene. . . . The ones whose primary concern was God and pious devotion to his Kingdom were the men who made the strongest resistance." This is the climax to a discussion of the sufferings and persecution experienced by the Holiness Church and especially by its clergy. It is disturbing to read how Kyodan officials at government orders ousted the Holiness element from the united church. One might remark in passing that there is important but as yet unrecorded evidence that should be given here concerning certain Episcopalian leaders. And there is also much yet to be written concerning the quiet but nonetheless stubborn resistance of many who held no high positions in any denomination but who now bear "the marks of Christ."

In chapter 9, Kagawa's wartime record is given fair treatment which should be of help in that controversy, while Kagawa himself keeps busy winning souls for Christ and lecturing widely on the relationship of Christianity and democracy. Then the author launches into highly meaningful studies of Japan's relations with the churches of Korea, China and the Philippines. These chapters alone are worth the price of the book, and I must not take the edge off for any prospective readers. Suffice it to say there is much material here for cogitation by those who now are carrying Christianity in the wake of other victorious armies.

After some concluding observations concerning the spirit of bewilderment and frustration now characterizing the Japanese people and the importance of Christianity's meeting communism both frankly and aggressively "in the

contest for human betterment," Baker brings his volume to a close with these observations: "The man who has stood in the ashes of Hiroshima knows that the choice today is all or nothing. Either we become a world community or we die. . . . This is an urgent hour . . . and an hour of opportunity." To which this reviewer can only add, this book makes its case.

T. T. BRUMBAUGH.

Missionary without Religion

THE MISSIONARY. *By Cornelia Spencer. John Day Company, $3.00.*

NOVELS which deal with marital difficulties are not uncommon. *The Missionary* is unusual in telling of estrangement between husband and wife of amiable disposition and high idealism. In other novels on this general theme the trouble springs from some weakness of character —fickleness, sensuality, neurotic jealousy, sadism, or sexual coldness. But in this novel the reader is made to face the disturbing fact that a good man may lose interest in a good wife because the two live in worlds so far apart that they cannot touch.

The action takes place among a group of missionaries near Changsha, at the moment when the Communists begin their famous migration to the north. To many readers the rich picture of Chinese life will be the sufficient and sole justification of the book. But such an impression would be somewhat unjust, for the setting serves to explain the husband's passionate missionary enterprise. He is a man with no love for devotional exercises, public or private—in fact, with little of what is usually called religion; with an inclination to learn from the Chinese and to tolerate their religious beliefs; and with a fervid interest in aiding the nation during a difficult period of social change. His wife rests entirely upon a faith in divine providence, and is interested only in making converts. She loves her husband, but is distressed by his lack of faith. She has no sympathy with his aesthetic sensitiveness, or his interest in the intricacies of Chinese life. She is no partner in his deepest enthusiasm; and in spite of his struggles he loses all sense of comradeship with her.

Such tragic alienation of worthy people occurs not only to missionaries and not only to married couples. But it is not often treated in fiction. The only adequate treatment which occurs to me is in a biography, Gosse's *Father and Son*. For this reason I wish that Miss Spencer had dealt with it more fully. What she tells us is sufficient for recognition but not for complete sympathy. The story flows through the intricate social scene with as few complications as the simplest short story, and without much psychological analysis. Anne's complete faith deserves more attention. We may surmise what must have been her agony over Daniel's lack of religion. Perhaps she urged him to take part in prayers, and he resented her appeals as nagging. And Daniel's disturbance when he falls in love with a more understanding woman must have had deeper reverberations than are felt in the author's analysis of his mind or in his rather staid conversation.

And yet to say that this is not a profound psychological novel obscures the real success of the book. For Daniel himself is revealed in the pictures of modern China. We see the hard demands of the soldiers, the outrages committed by the Communists, the kindly actions of Chinese friends and the looting of missionaries' homes by the same Chinese, the devotion of the Chinese doctor and nurses, the patriotic aspirations of the young people. We hear the chatter of the women, the civil greetings, the frank talk about pregnancy and birth. A thousand details of this sort, presented as directly as in a diary, are colored with Daniel's hope and affection. It is hard to see how anyone can read the novel without retaining a friendly interest in China. But it is the mind of the young missionary that is transferred to the reader. The result is a justification of the secular-minded but devoted servant of the people, and an assertion of the injustice of demanding from him a religious belief which he finds impossible.

RALPH H. GOODALE.

Books in Brief

THE ROBE. *By Lloyd C. Douglas. Illustrated by Dean Cornwell. Houghton Mifflin, $5.00.* The emphasis in this entry is on the "illustrated by Dean Cornwell." The book was published five years ago—a magnificent novel of the time of Christ and immediately thereafter. Even critics who found in it something to criticize, as of course they did, could not deny its magnificence and other strong qualities besides. Multitudes read it with great uplift of spirit. This sumptuous new edition, obviously suitable for the Christmas trade, has eight illustrations in full color, each a two-page "spread," and other embellishments. Mr. Cornwell's work is dramatic, colorful and genuinely interpretative.

FAR AND NEAR, STORIES OF JAPAN, CHINA AND AMERICA. *By Pearl S. Buck. John Day, $2.75.* Fourteen short stories by Pearl Buck. She writes good novels, but she can also maneuver in less space. The two skills are different, but she has them both. Most of the stories have had previous periodical publication. They are not all smooth and nice stories. Well, Japan, China and America are not entirely nice.

INTERCULTURAL ATTITUDES IN THE MAKING. *Edited by W. H. Kilpatrick and William Van Til. Harper, $3.00.* This ninth yearbook of the John Dewey Society will be of interest and value to those bearing responsibility for the development of attitudes in youth, at home, in school or elsewhere, from the nursery through adolescence. The several contributors deal with various problems of child life, especially those involving the growth of friendly and cooperative relations with others, the prevention of prejudice and unprofitable hostilities, and the direction of youthful energies into rewarding channels. The suggestions and programs are very specific.

FUNDAMENTAL EDUCATION, COMMON GROUND FOR ALL PEOPLES. *Report of a Special Committee to the Preparatory Commission of UNESCO. Macmillan, $2.50.* It will be at once observed by any reader that this is not a complete prospectus of a program for universal education, much less a report of an advanced stage in its realization. The approach is tentative and exploratory. That it is a report *to*, not of, a *preparatory* commission suggests that UNESCO is only preparing to get ready to start. Actually it has done much more than that. It has done many things relative to the higher levels of intercultural enrichment. But here it gets down to the grass roots—the basic educational needs of the retarded millions who constitute the vast majority of the earth's people. Naturally the stress is upon the attack on illiteracy. In that area much has already been accomplished and more is under way. Specific reports from many areas are given, including studies of the obstacles to progress. There are no illusions as to the all-sufficiency of literacy to solve the world's problems. That is just a first step, but an important one. Economic betterment must go with it.

NEWS of the CHRISTIAN WORLD

Catholics Cool to India Prohibition

Proclaim Doubt of Wisdom of Provincial Measures—Demand Exemption of All Sacramental Wines

TIRUVALLA, INDIA, Nov. 6.—Roman Catholics in India still seem to be in doubt about the wisdom of introducing measures for prohibition of intoxicating drinks, as is being done in a number of provinces. The annual session of the Catholic Union of India, held in Bangalore Oct. 26, passed the following resolution: "The Catholic Union of India doubts the wisdom of the policy of prohibition which is being enforced in the various provinces of India at such heavy cost to the provincial exchequers, and with no assurance of ultimate success. The union would urge that a system of combining rationing with full state control or even monopoly of the liquor trade is a far more practical solution of the problem, and would commend it to the authorities concerned. The union demands that sacramental wine in any case be exempted from any ban imposed in a prohibition act, and supports the request made to the government of Madras by the archbishop."

* * *

More Prohibition Measures Are Introduced

The West Bengal (Dominion of India) government has declared Saturdays "dry" days. If the plan works out well, more "dry" days will be established. The Madras government is considering an amendment to its prohibition act which would prevent persons in dry areas from going into wet areas for their drinking. The amendment would make any person found intoxicated anywhere liable to imprisonment up to six months, to a fine of $300, or to both.

* * *

Kashmir Scene of Disorders

The question of the accession of certain native states to one or the other of the two dominions has resulted in serious misunderstandings. Trouble has developed in Kashmir, whose strategic position on the northern border makes it important in any plan for the defense of India. Although the ruler of Kashmir is a Hindu, the majority of its 4,000,000 inhabitants are Moslems. Nevertheless, they have been in favor of joining the Dominion of India. Sheikh Abdullah, during the past three or four years leader of a popular movement in Kashmir against the autocratic rule of the maharajah, has been strongly supported by Nehru and the Indian National Congress. Pakistan, however, viewed the prospect of Kashmir's joining the Hindu dominion with great disfavor, and brought pressure to bear on the state in the hope of preventing such action.

* * *

Tribesmen Invade Kashmir

While matters were in an uncertain stage, organized bands of tribesmen from the Northwest Frontier Province, fully equipped with modern weapons, swept during the third week of October through the adjoining Pakistan territories into Kashmir and plundered villages and towns, marching to within 35 miles of Srinagar, the capital. Immediately, the Hindu maharajah granted full responsible government to the people and set up an interim government under Sheikh Abdullah, who announced that the state was joining the Indian government and requested aid. Indian air and army units sent from Delhi are now engaged in driving out the tribesmen. In a broadcast Nov. 3 Pandit Nehru declared that his government is prepared, when peace and order are restored in Kashmir, to hold a referendum under some such international body as the U.N. to decide the future of the state. He also said: "We have a right to ask the Pakistan government how and why the raiders, fully armed and well trained, could come across the Frontier Province or West Punjab. Is the Pakistan government too weak to prevent armies from marching across its territories to invade another country, or is it willing that this should happen?"

* * *

Dissension in Hyderabad Threatens Peace

There has been trouble also in Hyderabad, largest independent Indian state, which is surrounded by provinces of the Dominion of India. Its autocratic ruler, called the nizam, is a Moslem, but most of his 15,000,000 subjects are Hindus. The nizam has been trying to maintain a sovereign state without joining either of the two dominions. But under Hindu leadership a popular movement for the establishment of a responsible government and affiliation with the Dominion of India has gained great strength. There have been constant clashes between the police and army (chiefly Moslem) and the people, and thousands have been thrown into prison for disobeying the orders prohibiting public meetings and speeches. The Dominion of India has made it clear that it feels an independent Hyderabad would be a constant menace to the peace and safety of India. The Hyderabad Moslems say they will resist to the last man any plan to make their state a part of the Dominion of India.

* * *

Praises Ministry To Lepers

Dr. Jivraj Mehta, director general of the medical and health departments of the Dominion of India, pleaded before the all-India leprosy workers' conference at Wardha Oct. 31 for a balance between the missionary spirit and public health considerations in dealing with the disease. India has one-fifth of the world's estimated 5,000,000 lepers. Dr. Mehta stressed the fact that sufferers from leprosy are not doomed, but may be restored to normal life even though scarred from the disease. He praised the work done in India during the past 22 years by the British Empire Leprosy Relief Association, and particularly the establishment of the research unit on leprosy at the Tropical School of Medicine in Calcutta. He also paid tribute to the Christian missionaries who through the Mission to Lepers have devoted their lives to aiding Indian lepers and to waging war against the dread scourge.

P. OOMMAN PHILIP.

Orthodox Sobor Still Autonomous

Bishops of Russian Church in America Vote at San Francisco Meeting to Remain Separate

SAN FRANCISCO, Nov. 24.—Meeting here Nov. 12-18 in the modest home of Metropolitan Theophilos, 74-year-old archbishop of San Francisco and primate of North America, the Council of Bishops (Sobor) of the Russian Orthodox Church in America voted to "acknowledge that there is a church in Russia and to pray for Patriarch Alexii," but to remain autonomous. It also reasserted its fellowship with the European Russian Orthodox Church (the church in exile), but called attention to the fact that it is likewise independent of that organization. The business of greatest concern to the Sobor was relief for Europe. Countess Tolstoy heads the program for the Russian church, and giving is channeled through Church World Service and the World Council of Churches. A message on relief needs is being prepared for transmission to the more than 1,000,000 members of the church in the U.S. and Canada. The council voted support of legislation before Congress to authorize the entrance of 100,000 refugees over and above the annual quota of immigrants for each of the next four years.

* * *

Meeting Follows Departure of Alexii's Emissary

Metropolitan Gregory of Leningrad and Novgorod, emissary from Patriarch Alexii in Moscow, who has been visiting this country, sailed for home a few days before the Sobor met. His presence in San Francisco so near the date of the meeting had aroused some speculation, but he left without even having talked personally with Metropolitan Theophilos. They did, however, carry on some correspondence. The San Francisco archbishop recently released to the press a statement very critical of the Soviet regime.

* * *

Medical Society Physicians Leave Health Insurance Program

On Nov. 10 the San Francisco county medical society submitted to the Health Service System, compulsory health insurance program for city employees, the resignations of its 934 members who have been on the program's panel of physicians. This leaves the system, which has attracted nationwide interest, with only about 100 doctors to meet the requirements of its members. However, since the medical society is said to represent only about 1,200 of the city's 2,000 doctors, the system hopes to be able to carry on. The medical society says its members will continue to treat city employees who have been coming to them, but only on a private basis. It had insisted upon removal of the system's compulsory feature, a condition the organization's officers insisted could not be met without amending the city charter. Before the recent election, doctors of the area organized the Public Health League of California to try to make certain that legislators would not

favor such compulsory health insurance as Governor Warren has repeatedly urged.

* * *

Three Faiths Join in Relief Drive

A Thanksgiving drive for food and clothes for overseas relief under the slogan, "Give Thanks by Giving," is being conducted jointly here by Protestants, Catholics and Jews. Canned foods collected Nov. 23-30 will be distributed impartially on the basis of need by the War Relief Services of the National Catholic Welfare Conference. Shoes and clothing given in the drive Nov. 30-Dec. 7 will be distributed on the same basis by Church World Service and the Jewish National Welfare Fund and Joint Distribution Committee. Members of the three faiths are also cooperating in a Thanksgiving broadcast under the auspices of the San Francisco round table of the National Conference of Christians and Jews.

* * *

Ministers Oppose Tactics of 'Loyalty' Committees

"As religious leaders believing in the dignity of man and the sanctity of the human conscience, we protest against the tactics of the Tenney and Thomas committees in their investigation of un-American activities," reads a statement signed recently by 25 San Francisco ministers and rabbis. The Tenney committee of the legislature is investigating "un-American" activities in California. The statement opposes "the totalitarian methods employed by these committees, such as character assassination, the refusal to allow free statements by witnesses or cross-examination, and the bodily police removal of lawyers."

* * *

And So Forth

Howard Thurman, co-pastor and founder of San Francisco's Fellowship Church of All Nations, has been appointed Protestant professor at the University of Iowa for the spring semester. In a press statement, Dr. Thurman said: "The University of Iowa has for 20 years conducted an outstandingly progressive program of religious education, with Jewish, Catholic and Protestant leaders holding joint professorships. This is the first time an interracial aspect has been introduced."

The annual Northern California Congregational conference, meeting in Berkeley Oct. 17-19, approved by an overwhelming vote the proposed united church of Christ in America. It passed resolutions opposing peacetime compulsory military training and the use of public funds for transportation of private school pupils. Pierce Coombs, a layman was elected moderator.

Vere V. Loper, pastor of First Congregational Church, Berkeley, has been selected as the city's "most valuable citizen" for 1947. He will receive the Benjamin Ide Wheeler award given annually by the Berkeley service clubs.

At the annual seminar of Lutheran churches of the city Nov. 11, the hope was expressed that the presidents of the various Lutheran ministeriums would arrange for more such joint meetings of National Lutheran Council and Missouri Synod churches. Guest speakers were President Conrad Bergendoff of Augustana College and Theological Seminary and Herbert Lindemann, pastor of the Lutheran Church of the Redeemer, Minneapolis.

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Ask Living Cost Probe in Canada

Request Made by National Council of Churches at Its Annual Meeting—Labor Flays Communism

TORONTO, Nov. 17.—Meeting in annual session recently at Hamilton, the Canadian Council of Churches unanimously passed a resolution asking Prime Minister Mackenzie King to set up a parliamentary committee to study the cost of living, particularly in its bearing on low and fixed income groups, and to deal with this urgent matter at an early session of Parliament. Other resolutions adopted after presentation by the council's department of social relations call for a national labor code, effective means to prevent strikes and lockouts which endanger the common welfare, a national low-rental housing program, and admission of more displaced persons from Europe "not merely for industrial but for moral and humanitarian reasons."

* * *

Hold Social Conditions Deter Evangelism

The report on evangelism presented to the council stated that current social conditions militate against effective evangelism and Christian living. "The ordering of our economic life has tended to enhance acquisitiveness and to set up a false standard of economic and social success," it declared. "Indefensible inequalities of opportunity for education, leisure and health continue to prevail, and economic differences present obstacles to human fellowship. Centers of economic power have been formed which are not responsible to any organ of the community. . . . Low living standards and economic insecurity predispose to preoccupation with the mundane and may lead to bitterness of spirit. These things concern the evangelist."

* * *

Labor Congress Outvotes Reds

After stormy debate, the seventh annual convention of the Canadian Congress of Labor (C.I.O.), which also met in Hamilton, passed two resolutions condemning communism. The first, on foreign policy, demanded "in the interests of world peace a cessation of communistic and capitalistic imperialism." The preamble stated: "This congress is of the opinion that the fears of the people of the world are today brought about by a rampant and militant Russian communistic imperialism, assisted by its fifth columns in all countries, and on the other hand, by monopoly capitalistic imperialism." The resolution supported the Marshall plan and Canadian military cooperation with the United States, and called for "freedom of all peoples." Communist supporters declared that the resolution would "place Canadian labor under the heel of U. S. foreign policy" and that it was "just what the reactionaries want," but a roll call vote favored it by 546 to 165.

* * *

Denounce Red Factions In Labor Movement

The second resolution, which denounced communist factions in the Canadian labor movement, precipitated a violent two-day debate. It was finally passed by a show of hands without a recorded vote. President A. R. Mosher had to use his gavel frequently. At one point he shouted into the microphone: "Keep quiet. This is a pretty bitter pill, but you're going to take it." The resolution condemned "both communist and capitalist attempts to stifle the freedom of the workers" and denounced "any totalitarian philosophy, whether communist or fascist, . . . the result of which will be to take away the freedom of trade unions." The preamble declared: "The continuous function of the communist movement is a persistent denunciation and baiting of all individuals who do not agree with the objectives of communism."

* * *

Canada Ponders Prison Reform

Prison reform, along the lines of the Archambault report which was presented to Parliament about a decade ago, is receiving renewed attention in Canada. The federal government has appointed a new board of three commissioners headed by Gen. R. B. Gibson to overhaul and supervise the penitentiary system. Medical men, psychiatrists and educational experts will be engaged to work on a new approach to the prevention as well as the treatment of crime and criminals. The John Howard Society of Ontario, a recently formed nongovernment welfare organization, has as its executive secretary J. A. Edmison, K. C., who is also president of the Canadian Penal Association. Mr. Edmison is organizing similar societies in the other provinces and is coordinating the work of existing societies for prison reform and the rehabilitation of discharged criminals. The failure of Canada's present penal and post-discharge systems is evident in the fact that in 1945, 78.4 per cent of prison inmates had previous convictions.

* * *

And So Forth

Toronto city council has defeated by a vote of 14 to 3 a motion to legalize Sunday sports with paid admissions. Controller David Balfour, who introduced the motion, said: "If you don't force people to go to church, you'll have more people going to church." Alderman Leslie Saunders said: "With the Protestant churches it's an entirely voluntary operation. We don't want a Continental or a Quebec Sunday."

Lynn Harold Hough is special fall-term lecturer at the United Church of Canada's Victoria and Emmanuel colleges in Toronto.

T. W. Isherwood has come from London, England, to succeed J. Lovell Murray as head of the Canadian School of Missions, Toronto.

A. S. Orton, professor of Old Testament at Emmanuel College, Toronto, died in October after a protracted illness.

G. P. MACLEOD.

Provide Christian Books In Braille

The John Milton Society, in which 40 denominations unite to provide Christian literature for the blind, is offering as this year's new titles two volumes in Braille: *Prayers for Younger Children* and *Prayers for Older Children*. In addition to its books, the society (at 156 Fifth Ave., New York 10) provides Sunday school lessons in Braille for more than 3,000 blind children.

4,000 at Detroit Festival of Faith

Bishop Oxnam Addresses City's First Observance—Salvation Army Has to Evict Fundamentalists

DETROIT, Nov. 18.—More than 4,000 persons assembled in the Masonic Temple Nov. 9 for Detroit's first Protestant festival of faith, sponsored by the local council of churches. "Communism is struck a harder blow when we abolish jimcrow cars than when we summon movie actors to Washington," declared Bishop G. Bromley Oxnam, who came from New York to address the gathering. "We attack communism successfully when we pay our teachers decent salaries rather than by insulting them with demands for loyalty oaths. Communism cannot stand the attack of able men of business and labor who sit down together to solve economic problems and put labor relations on a brotherly and just basis. But it can move in when employers and employees square off for battle." In his discussion of religious freedom, Bishop Oxnam said: "I believe I speak the mind of Protestantism when I say Protestants desire the same liberty for Roman Catholics that they desire for themselves. But they are gravely concerned over the Catholic position that where the population is overwhelmingly Roman Catholic the state may properly restrict the religious liberty of non-Catholics."

* * *

Dibelius Speaks In Detroit

"The Christian church will always have difficulty with totalitarian systems," Bishop Otto Dibelius of Berlin told a meeting of church leaders at Central Methodist Church Nov. 7. "Totalitarian thinking assigns a political motive to everything. It is impossible, for instance, for totalitarians to understand why any pastor should want to go to foreign lands as a missionary." The bishop, who is making a tour of the country under the auspices of the Federal Council and the Evangelical and Reformed Church, reported that the loss of 60 per cent of church buildings in the Russian zone and the impoverishment of the people make religious work extremely difficult there.

* * *

C.I.O.-Supported Candidate Loses Mayoralty Race

Detroit has a new mayor. Eugene I. Van Antwerp, civil engineer, councilman since 1931, highly regarded as a Catholic churchman, defeated Edward J. Jeffries, Jr., who was running for a fifth term. Jeffries had the support of the newspapers, the citizens' league, the C.I.O. and the numerically strong A.F. of L. streetcar employees' and firemen's unions. Since his chief previous support had come from conservative elements, some observers say that C.I.O. support may have hurt his chances. Van Antwerp, who had the support of the rest of the A.F. of L. unions, campaigned on the "need for a change" and on opposition to Mayor Jeffries' "laxity" in dealing with "goon squads," imported pickets who have participated in the violent U.A.W.-C.I.O. garage workers' strike. Jeffries defended his

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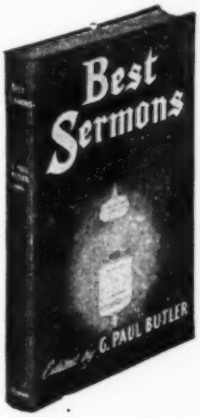

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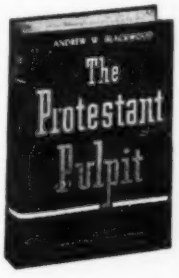

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administration, asserting that the police must remain neutral in all industrial disputes. The new city council appears to be satisfactory to most groups. Two able Negroes, Charles A. Hill, for 27 years pastor of the Hartford Baptist Church, and Louis C. Blount, insurance company official, were nominated to the council but failed to win election.

* * *

Burkhart Describes Family Education Program

"If the church fails to build Christian homes, where does it expect to succeed?" asked Roy A. Burkhart, pastor of First Community Church, Columbus, Ohio, in his address to the meeting of the Detroit pastors' union Nov. 10. Dr. Burkhart described the program of premarital counseling and family education carried on by his church, which he believes is responsible for the fact that only 9 out of 2,000 marriages performed during his ministry there have failed.

* * *

Salvation Army Evicts Fundamentalists

Before the final session of its annual convention Oct. 15-19, the fundamentalist American Council of Churches was evicted by the Salvation Army from its hall, where previous sessions had been held. The council had passed resolutions denouncing Russia as a "voracious, insatiable tyrant" and accusing the Federal Council of Churches of "peddling the Marxian ideas of a planned economy, class strife and color conflict." The most widely publicized speech was on "Russia's Fifth Column in America—The Federal Council of Churches." Pointing out that his organization holds membership in both the Federal Council and the local council of churches, Lt. Col. W. H. Fox of the Salvation Army ordered the eviction. He declared that "our building cannot be used for controversial subjects." The council's final meeting was held in the Detroit-Leland hotel.

* * *

And So Forth

Reinhold Niebuhr, a former pastor of Bethel Evangelical and Reformed Church here, was the chief speaker at the 60th birthday ceremonies of the church. Robert C. Stanger, present minister at Bethel, is president of the Detroit council of churches.

The Lansing ministerial association has adopted a resolution opposing the use of the Ingham county fairgrounds at Mason for horse racing accompanied by parimutuel betting.

The Detroit Methodist ministers' association joined with the Michigan council against peacetime conscription in an appeal to pastors to preach against conscription on Nov. 2.

G. Merrill Lenox.

Nebraska Churchmen Hear Governor

Members of the churches in Plattsmouth, Neb., gathered at First Christian Church on World Order Sunday, Nov. 9, to hear an address on "Many Worlds" by Gov. Val Peterson. "Churchmen must remember that Christianity is a minority religion," said the governor. "They must begin in this generation to do something to alleviate the distress of a world divided by poverty, religion, race, greed, lack of a common language, narrow nationalism and differing ideologies."

Co-op Chairman Urges Long View

Institute of Cooperation Head Tells Southern Body that Reconstruction Must Not Be Piecemeal

Richmond, Va., Nov. 20.—"It is high time for a comprehensive program instead of a piecemeal approach to European reconstruction," W. I. Myers, dean of Cornell University's college of agriculture and chairman of the American Institute of Cooperation, told more than 2,000 farmers from six states assembled here Nov. 10 in the annual membership meeting of Southern States Cooperative. Dr. Myers called for a program including improvement of the standards of living in all countries, assistance to and interest in other free governments, strengthening of the United Nations as the best hope of preventing war, help to backward countries to achieve a better life, and greater interest in government and more appreciation of public service to make democracy work more effectively here at home. C. E. Zacharias, Jr., treasurer of the cooperative, reported a membership of 211,379, an increase of 9 per cent over last year, and a total volume of co-op business amounting to $83,115,244.81.

* * *

Warns Churches on Identification With Status Quo

"The churches have too often been identified with social orders which have come to the limit of their usefulness and are being challenged by revolutionary movements," Paul Hutchinson, editor of The Christian Century, told the Virginia institute on the church and world order held Nov. 7-8 at Union Seminary, Presbyterian, U.S., institution here. "The church will pay a heavy price for identifying itself with the status quo because the tides of history are moving in the opposite direction," declared Dr. Hutchinson. The United States is the major base for the propagation of a Christianity to unite the world, he said, but many nations are suspicious of our motives. The result is that the nations are caught between fears of communism and fears of world empire. "We must remember that a gigantic moral catastrophe has taken place all over the world," Dr. Hutchinson warned. "How can we hope to rebuild our civilization until we have laid a foundation of faith—Christian faith?"

* * *

Describes 'Middleman' Function Of Bible Translators

Speaking at the University of Virginia, Charlottesville, Nov. 4, President Ernest Cadman Colwell of the University of Chicago said readers of the Bible in English see it through the eyes of translators who might work from any one of thousands of ancient manuscripts with hundreds of thousands of textual variations. "These translators stand between you and the Bible in the role of middlemen," he said. "No one of you reads the Bible unless he is able to read Hebrew or Aramaic or Greek. Various people who could read the Bible have done the translation for you. [They] could translate any one of 30 or more printed copies of the Greek New Testament or any one of 3,000 or more handwritten

copies. Since no two of these are identical in the wording in Greek, the translator is determining the content of your New Testament when he picks out the one he will translate." Referring to the closing words of the Gospel of Mark which are omitted from some ancient manuscripts, Dr. Colwell explained: "Fanatical cultists in southeastern mountain regions caress venomous snakes and feed one another doses of poison to prove their faith in the Scriptures—but which Scripture?"

* * *

Negro Wins in Virginia County Election

William A. Lawrence, independent candidate for the Nansemond county board of supervisors from the Cypress magisterial district, has been certified as elected by the county commissioners of elections. His election marks the first time a Negro has held public office in the county since Reconstruction days. Lawrence attended the old Nansemond Collegiate Institute in Suffolk and taught school for 11 years. He is now a building contractor, vice-president of the local branch of the National Association for the Advancement of Colored People and a deacon of the Oak Grove Baptist Church.

* * *

Set Up New Charitable Foundation

Dr. and Mrs. Robert S. Barrett have turned over $1,000,000 in property to the Barrett Foundation recently chartered at Alexandria for charitable purposes. Five members of the Barrett family will select organizations to receive the annual income of around $30,000. At the end of 30 years the foundation will be liquidated and the funds divided between the national Florence Crittenden Mission and the Elks National Foundation.

* * *

And So Forth

Virginia's board of motion picture censorship has turned thumbs down on a film called "The Burning Cross" because it has to do with the Ku Klux Klan and is therefore "not conducive to keeping the best relations among various racial or religious groups."

A bronze plaque has been dedicated in St. Paul's Episcopal Church here in memory of Mrs. Ann Washington Gary, for more than 30 years custodian of the church. Bishop Beverley D. Tucker of Ohio, former rector of St. Paul's, presided at the ceremony.

Through its publication, *College Topics*, the student council of the University of Virginia roundly condemned certain fellow students for their "wanton destruction" of hotel property following a recent football game in Philadelphia. "The student body may rest assured that action will be taken in the matter," it said.

Addressing the James River women's club here Nov. 12, No Yong Park, Harvard scholar and author, predicted that there will be no union in China until the United States and the Soviet Union work together or until one of them is completely eliminated. "Whoever controls China, controls Asia," he said, "and whoever dominates Asia dominates the world."

Outdoor ceremonies at Aquia recently commemorated the arrival of the first Roman Catholic settlers in Virginia and the massacre of the Jesuits by Indians in 1570.

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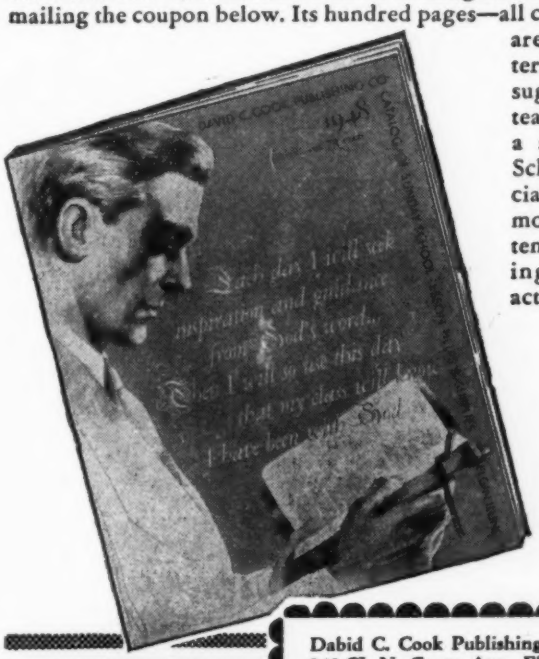

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Turkey Debates Political Freedom

Interpretations of 'Democracy' Lead to Divisions within Government (People's) Party Itself

ISTANBUL, TURKEY, Oct. 27.—Little impressed by external danger, Turkey these days is mainly concerned with the practical interpretation of that catchword, "democracy." A real change has recently taken place in the interpretation of that word, a change which represents the achievement of a political opposition increasingly conscious of its rights. For more than 20 years Turkey was proud of her liberal constitution, yet failed to object to its not being applied in its entirety. Under the prevailing one-party system, she permitted herself to be run by the People's party, which did not care too much about the spirit or the letter of the freedoms embodied in the constitution. But in the end, malcontents of all ranks were allowed to form an opposition, of which the Democratic party under the guidance of Djelal Bayar is now by far the most important section.

* * *

Antagonisms Coming to Center Within One Party

Both the People's (government) and the Democratic (opposition) party claim to represent the whole nation and are at pains not to formulate any class ideology. In a sense, however, the Democrats have a bourgeois mentality, while the People's party represents a multiplicity of tendencies, so that within it there are really several parties. Since the governing party holds six-sevenths of all parliamentary seats, its inner political struggle commands the greatest interest. When, early this year, President Ismet Inönü decided that he would break with tradition and cease serving as president of the People's party so long as he was head of the republic, the edge was somewhat taken off the struggle between the two parties.

* * *

Private Initiative Versus Stateism

The liberal wing of the People's party has, in particular, been growing in importance. In fact, Redjep Peker, whose views ran counter to Inönü's, resigned as prime minister largely because of the influence the liberals had acquired. On many issues, the views of the liberal wing of the party bear a close resemblance to those expounded by the opposition. The current struggle within the government party is about the delimitation of political freedom, not about the cardinal principles of Kemalism, which remain sacrosanct. Everybody is agreed that the line between stateism and private initiative should be clearly drawn. The necessity for Turkey to limit state activities and interference in the industrial field was stressed in the report recently prepared by American economists for the Twentieth Century fund.

* * *

Legislative Session Faces Debate on Foreign Trade

Thus the stage is set for the new legislative session which opens next week. Premier Hasan Saka's government, which on Oct. 13 obtained a 362-49 vote of confidence in the Assembly, will be called upon to solve many thorny economic problems. The trouble began when Great Britain abandoned convertibility of funds. The sterling area, which absorbs a great proportion of Turkish exports, is vital to this country's economic interests. Formerly, part of the proceeds from exports was used to pay for goods from the sterling countries, while the remainder, converted into dollars, permitted us to meet part of our requirement for hard currency. Now Turkey has $80,000,000 worth of pounds sterling about which she can do little, she has been compelled to restrict her exports to the sterling countries for fear of worse consequences, and she must tighten control over the importation of goods payable in hard currency. As all this is happening during the export season, the balance of trade, which has been favorable for the past seven years or so, threatens to become unfavorable.

* * *

Opposition Criticizes Devaluation of Lira

The opposition in parliament levels at the People's party the charge of having increased the cost of living and thereby caused unnecessary hardship to the nation through devaluating the Turkish lira last year and increasing the custom duty on imported goods by 156 per cent. It claims that devaluating the lira was "criminal" since Turkey's was one of the best currencies in the world, and that Turkish exports did not need such an incentive. The demand for Turkish commodities proved to be very great, says the opposition, and the government, had it been more competent, might have foreseen that Turkish prices would be agreed to by foreign buyers. As things turned out, only a handful of people profited by the increase, and the cost of living rose considerably.

* * *

Prepare Textbooks for Religious Instruction

The government is now implementing its promise in the matter of religious education. A committee of three has been entrusted with the task of preparing an official textbook to be used in private religious classes. The same committee is preparing an Islamic reading book—an anthology of Turkish and Arabic writers. A selection of Islamic music will also be published. It is, however, noteworthy that not everything that now calls itself "religious" is genuine. Cries of alarm have been raised in various papers of recognized standing. Apart from the fact that there is an obvious attempt at commercially capitalizing upon the new "religious" tendency, many Turks are afraid of the dangers inherent in any renascent fanaticism placed at the service of "subversive politics."

E. GUERON.

Spain Puts Movie Veto Power In Hands of Church

Revised movie censorship regulations in Spain provide that all sessions of the national censorship board shall be secret and that the representatives of the Roman Catholic authorities shall have complete veto power over all films, whether produced in that country or imported from other nations.

German Party to 'Watch' Sermons

Local Officers in Magdeburg Instructed to Check Church Activities—Seek to Aid Refugees' Adjustment

MAGDEBURG, GERMANY, Oct. 7.—The district office of one of the new "democratic" political parties has instructed party officials in Magdeburg to supervise ministers' sermons and to "watch" the enterprises of the church. We had thought there was an end of such supervision. In 1945 it was understood that the church was to be allowed to do its work without being restricted by political officials. We had enough of supervision under Hitler, when preachers were aware that their sermons and lessons were listened to and criticized by party spies who did what they could to have preachers and religious teachers apprehended by the government. When the new instructions were made known, the Magdeburg consistory addressed the district office of the party which had so reverted to nazi methods (I do not give its name because other parties may have done the same). "Do you really think that democracy can be aided in Germany by such methods?" the consistory asked. "The church cannot and does not want to live and work in this manner. The gospel of Jesus seeks to create reconciliation between man and God and love among men. This is what the church has to give in the rebuilding of a defeated country."

* * *

Churches Try to Improve Resettlers' Lot

The churches have been trying to ease the tensions between Germans long established in the parts that remain German soil and the millions of persons who have settled among them after being expelled from former East Prussia and neighboring countries. Many Germans look upon the refugees as intruders and make it difficult if not impossible for them to adjust themselves to their new environment. The churches are able to make and improve contacts between the two groups, since there are no economic and social differences among church members. In Württemberg the churches have sponsored two-week camp conferences at which both natives and newcomers have lived and discussed their problems together. Some of the conferences were for men, some for women, some for young people. After their experience in Christian fellowship and brotherhood, the campers return home determined to "take things easier" when problems of adjustment arise.

* * *

Scant Motive for Thanksgiving

The singing of hymns on this year's Thanksgiving Day (in Germany, the first Sunday in October) was not quite so cheerful as in other years. Ordinarily, on this day the churches are decorated with fruits, sheaves of rye and wheat, potatoes, turnips and other vegetables, and in hymns, prayers and sermons the congregations thank God for the harvest. This year, because of the extended drought, it is doubtful if our present small ration of food can be main-

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tained. In some churches, the thought was set forth that the crop failure may be one of the means used by the Almighty to bring our people to a deeper insight into the divine guidance of human life.

* * *

For a Subscription—Six Pounds of Paper

Die Kirche, Protestant weekly published in Berlin, has announced that subscribers can make sure of receiving their copies regularly by sending in six pounds of used paper. This ruling marks a step forward, since up to now it had been impossible to file new subscriptions. People who can send more than six pounds of paper are urged to do so, in order that applicants who have none may be served.

* * *

And So Forth

In abnormal times there is a tendency to overdo. For instance, the Hannover government recently granted a woman permission to give "fairy tale lectures" in the public schools on condition that she would omit tales involving "cruelties," such as "Snow White" and "Cinderella." Other fairy tales were proscribed because they would not have a good moral influence on the children. In announcing the restriction, the authorities asserted that fairy tales are supposed to be cheerful.

A German prisoner of war has been employed as organist in a local English church. For some time the congregation had been unable to find a qualified organist. Then someone told the prisoner, who was held in a near-by camp, about the vacancy. A professional organist, he applied for the job with the consent of camp authorities.

SIEGFRIED SCHARFE.

Leaders in Race Relations Meet

In Chicago, 140 Delegates from Various Agencies Ponder Techniques—Church Representation Is Lacking

CHICAGO, Nov. 18.—At the invitation of the American Council on Race Relations, 140 officials and leaders of various types of race relations groups and agencies from coast to coast met at International House here Nov. 13-16 to discuss what can be done to "sweep out of public practices those racial and religious discriminations that betray our essential American democracy." As an outgrowth of deliberations during the week, a continuing organization to be known as the National Association of Intergroup Relations Officers was set up.

A Maturing Movement

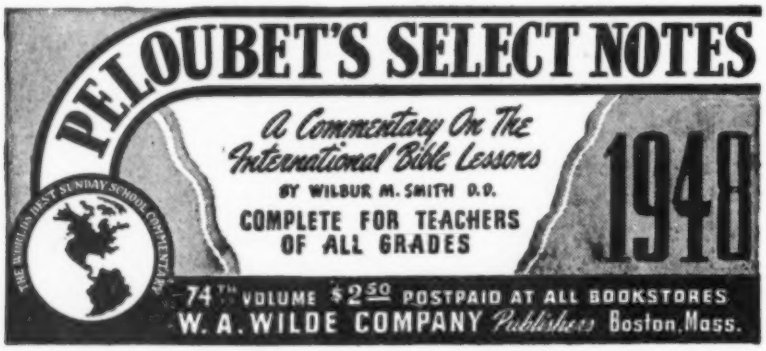
Evidence is at hand that during the 25 years since it may be said to have begun, the American race relations movement has "grown up." This correspondent recalls being asked by Shailer Mathews, then dean of the University of Chicago divinity school, to serve on one of the earliest interracial commissions set up in this country. Shortly afterwards, the Chicago church federation under Dr. Mathews undertook to see what could be done to prevent a repetition of the race riot that had recently disturbed the city. In countless other American cities, similar small beginnings were registered. Now, a quarter of a century later, the movement has drawn to itself friends and resources from many different directions.

At the conference here last week there were representatives of local community organizations working at the grass roots to reduce racial tensions. There were also officials from municipal interracial or community relations boards which in larger cities are developing activities directed to the prevention of race riots and conflicts and to the more positive task of creating harmonious race relations. Most of these boards have been organized and financed within the past five years. Also present were delegates from local chapters of such national organizations as the Urban League, the N.A.A.C.P., the Anti-Defamation League of B'nai B'rith and the National Council of Christians and Jews. The national offices of those organizations were represented too, as were the American Friends Service Committee, the American Jewish Committee and the Japanese American Citizens League.

State Commissions Represented

A luncheon session on Nov. 13 was attended by 29 officials of 12 official state agencies and commissions in the field of race relations. Organizations represented ranged from the New York state commission against discrimination, which operates under a specific law with budgeted funds, to commissions appointed by executive authority but without definite appropriations. In addressing the luncheon, Paul H. Douglas, professor of political science at the University of Chicago, drew a sharp contrast between the Bill of Rights and the present stern necessity of protecting citizens belonging to minority groups.

Few current racial tensions and disrup-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tive forces at work in American society failed to get some discussion during the sessions of the conference. Unity in diversity appeared to reflect the reaction of delegates from the various types of agencies. This fact was emphasized at the dinner sponsored by the American Council on Race Relations Friday evening, when Walter White of the N.A.A.C.P. discussed the report of the President's Committee on Civil Rights. His address brought the deliberations of the conference to a sharp focus. Here was a clearly defined goal of the entire race relations movement, directed not only to civil rights in the United States but to human rights the world around.

Unity in Diversity

It was evident throughout the conference that a definite bond links together the different agencies in the field. Local agencies are responsible for working with citizens in their neighborhoods, furthering necessary legislation, encouraging, working with and defending when necessary municipal and state agencies, and aiding in realizing national and world goals for the protection of human rights. Official municipal and state agencies have duties in maintaining law and order, stimulating government officials to operate their agencies without discrimination, and eliminating discrimination and segregation in all public services. All of the other agencies need to rally behind and cooperate with the nationwide agencies in implementing the movement to sustain and strengthen civil rights through action by the federal government. As a step in this direction, the conference passed a resolution endorsing the principles enunciated in the report of the President's committee and authorizing the continuation committee to implement the realization of the findings of that report in every possible way. Delegates saw clearly that increasing dependence upon government to protect citizens against discrimination is essential to the continuance of civil liberties.

Religious Emphasis Lacking

Entire sessions of the conference were given over to the discussion of scientific techniques in improving relations among the races. Many delegates seemed aware of the frustrations and failures which arise in their use of the various approaches now available in the field. There seemed to be a sort of unexpressed need for something more dynamic than government and law, more persuasive in changing human attitudes and conduct—something that might be described as a wistful longing for the dynamic of vital religion.

Not many denominational or church agencies were represented among the delegates. The influence of the churches and synagogues seems to have receded into an elusive spiritual background, in sharp contrast to their forward position in the earlier days of the movement.

The race relations movement is nearing maturity. It seems to be accepting and stressing secular emphases. Government agencies, civic groups and scientific forces are active in its present leadership. It needs the cooperation and hearty backing of the religious leaders of the nation.

MARTIN HAYES BICKHAM.

Apaches Find Conservation Necessary

A delegation of Gila county, Ariz., citizens which petitioned the Apache tribal council for permission to obtain tufa stone from the Apache reservation for use in the new Claypool Methodist parsonage learned something about Indian ideas on conservation and democracy. The council, which handles all tribal business within and outside the reservation, is made up of elected representatives, and its meetings are attended by large numbers of Indians. On this occasion, council members listened

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attentively to the white men's plea. Then its president responded: "I am a church member myself and we would like to consider your plea for our stone favorably. In times past we have donated tufa stone for the building of churches. But . . . we want our children to live in houses like the white man. If we continue selling or giving away our tufa stone on the reservation, our resources will soon be exhausted. We appreciate your interest in coming before our tribal council, but regret that we must decline your request."

Announce World Christian Youth Essay Contest

Under the auspices of the youth department of the World Council of Churches and the World Alliance for International Friendship Through the Churches, a competition is offered for 1,000 to 2,200 word essays on "Christ and world friendship" (for young people born between Dec. 31, 1930, and Jan. 1, 1935) and on "As a young Christian, what concrete action should you take for world peace today?" (for young people born between Dec. 31, 1926, and Jan. 1, 1931). Deadline for submitting the essays is April 30, 1948. A detailed prospectus will be sent on application to William Keys, secretary for youth work, American Committee for the World Council of Churches, 297 Fourth Ave., New York 10.

Defines Protestant Faith

In St. Louis Reformation Service Bishop Dun Reiterates Common Beliefs

ST. LOUIS, Nov. 17.—Fourteen thousand persons crowded the municipal auditorium here Oct. 26 for the third annual Reformation service sponsored by the metropolitan church federation. They heard Bishop Angus Dun of the Episcopal diocese of Washington, D. C., in an address on "A Declaration of Those Things Which Are Most Surely Believed Among Us." "Those things" the bishop set forth as follows: "We believe that God and the Christ who is his very word to us, his word made flesh, and the gospel which declares his word stand forever above his church. We affirm together that God has given to his church in the Bible a sure record of his speaking to his people, not an inerrant encyclopedia of history or of science, but the disclosure of his meaning for us. We believe that the Christian does not stand in intellectual or moral bondage to any man, to any hierarchy or any priesthood. We sons of the Reformation believe that to receive the blessings God offers us in Christ there must be a real, spiritual answer in the heart of the believer. We believe together that a man's standing with God, his restoration to right relations with God, is something cost ingly conferred by God's own love."

* * *

Catholic Demand for Segregated Schools Expires

The group of Roman Catholics which opposed the admission of Negro children to Catholic schools here officially disbanded after Archbishop Cicognani, apostolic delegate at Washington, D. C., wrote to the leader, John P. Barrett: "After having read the letter which . . . the Archbishop of St. Louis sent to the pastors of the St. Louis parishes and the statement on the school controversy issued in the *Register* of Sept. 26, I have to state that nothing could be added on the matter. I am confident that everyone will readily comply with what has been so clearly proposed by the ecclesiastical authorities of the archdiocese." In dissolving the organization that had been set up to oppose Archbishop Ritter's admission of Negroes to St. Louis parochial schools, Barrett said: "A rescinding or modification of the issue is not to be; they are going to back up the archbishop all the way to the pope. The only alternative for us is to turn and attack our archbishop and our Catholic faith; I will not do that. You can not scandalize the Catholic Church and the Archbishop of St. Louis and remain out of sin." The attitude of liberal Protestants generally holds that Archbishop Ritter accomplished a good thing by no means that all Protestants must despise.

* * *

And So Forth

Under the auspices of the Disciples of Christ, William Robinson of England

principal of Overdale College and lecturer on theology at the University of Birmingham, gave a series of lectures on Christian unity here Nov. 10-11. The promotion of Christian unity is one of the major objectives of the three-year "Crusade for a Christian World" which the Disciples launched July 1. Ministers from several denominations presided over the five lectures. Principal Robinson also preached the Armistice Day sermon in Christ Church Cathedral.

Approximately 160 Presbyterian ministers from Missouri, Illinois, Arkansas and Iowa attended a school of evangelism at West Presbyterian Church Nov. 10-13. Each evening visiting ministers attended dinner-meetings at cooperating churches to lead the laymen of the congregations in a discussion of evangelistic methods.

HAMPTON ADAMS.

Mission to Buddhists

Joint Scandinavian Project Celebrates Its 25th Anniversary This Year

ROSKILDE, DENMARK, Nov. 6.—The unique mission to Buddhist monks and nuns in China in which the churches of Sweden, Norway and Denmark cooperate is celebrating its 25th anniversary this fall. The mission is an outgrowth of the efforts of Karl Ludvig Reichelt, a Norwegian missionary now 70 years of age, who went to China more than 40 years ago. Dr. Reichelt became interested in reaching the "religious specialists" who live in the monasteries on the "holy mountains" of China. He became acquainted with them as had no one else in the past, and today he is perhaps Europe's outstanding authority on the spiritual life of the East. In 1921 he presented to his countrymen and to churchmen in Sweden his plan for mission work among the Buddhist monks, and the next year a committee to carry out his ideas was formed. It included representatives of the three countries. In China, Dr. Reichelt organized a "brother house" in Nanking, in which the first converted monks made their home. During the uprisings in 1927 the house was moved to a site near Hongkong, which is now the center of the mission. A pilgrim hall, a church and dwelling-houses for the missionaries were erected after drawings by the Danish architect Prip-Moller, a student of old Chinese temple architecture. Three women missionaries work among the Buddhist nuns.

* * *

Pastors' Conference Admits Nations' Mutual Guilt

The 35 pastors from Austria, Czechoslovakia, Germany, Hungary and Poland who came for the study course offered in September at Hillerod, Denmark, adopted a statement expressing their gratitude at being enabled to know each other and to discuss together the problems of the day. The German representatives confessed the guilt which rests upon their people, and the delegates from the other countries declared that they and their peoples also are guilty of having returned evil for evil.

* * *

Iceland Seminary Commemorates Its Establishment

The Iceland Seminary on Oct. 1 celebrated the 100th anniversary of its founding. During the years this seminary has greatly influenced the Icelandic ministry. Its most famous leader was undoubtedly Helgi Halfdanrson, who was a member of the faculty from 1867 to 1894 and who has been called "Iceland's most outstanding teacher of the 19th century." At first the seminary's course lasted only two years. Then, in 1885, it was extended to three. Since 1911 the seminary has been part of the University of Reykjavik.

* * *

Deplores Lack of Apostolic Succession

Gunnar Rosendal, Swedish pastor and author, recently wrote an article for the *Swedish Church Times* expressing hope that eventually all Lutheran and other Protestant churches in Europe and the United States may have apostolic succession. The Swedish church has always made much of the fact that she is in this succession. Pastor Rosendal deplores the absence of the succession in Denmark, Norway and Iceland. The Finnish Lutheran Church was taken into the succession a few years ago through the hands of the late Swedish Archbishop Nathan Söderblom. The Swedish author holds that the succession is the tie which might bind all the Christian bodies in the world together in a continuity with the ancient church.

* * *

And So Forth

In a new plan of cooperation, Swedish Bishop Cullberg last spring visited the Norwegian diocese of Nidaros. In Septem-

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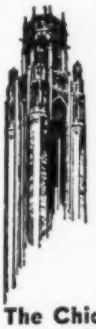

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ber, Norwegian Bishop Fjellbu visited the Swedish diocese of Vesteras.

In the recent parliamentary elections in Denmark, the number of Communist seats was reduced from 18 to 9.

The Danish Soldiers' Mission is planning to erect a home for the Danish brigade which is stationed at Jever, Aurich and Wilhelmshafen as part of the occupation forces in Germany. The home will be staffed by three of the mission's workers.

Bishop Fuglsang Damgaard of Copenhagen has been elected one of the editors of the *Lutheran World*, new quarterly published in Geneva by the Lutheran World Federation. The bishop has also consented to serve as a vice-president of the International Sunday School Convention.

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"The best introduction to the life of the Great Prophet in English"
The Life of Muhammad, $3.00
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The Tomb of Jesus, 60c
The strange but well documented story of how Jesus escaped from his enemies, went East, and where he is buried.
Both by Sufi M. R. Bengalee
The Moslem Sunrise Press
220 S. State St., Chicago 4, Ill.

The Church Roll

Helen Roberts, member of the National Council of the Y.W.C.A. of Great Britain and formerly general secretary of the Church of England's committee for non-Aryan Christians, has been named executive secretary of the World's Y.W.C.A., succeeding Ruth Woodsmall.

John Ray Ewers, who retired last year after many years as pastor of East End Christian Church, Pittsburgh, has accepted a call to become pastor of the Tourist Church, Daytona Beach, Fla.

Dennis Savage, Disciples of Christ minister, has been appointed as director of the Christian Youth Conference of North America, which will bring together 5,000 Protestant young people at Grand Rapids, Mich., next summer.

Reinhold Niebuhr, professor of applied Christianity at Union Theological Seminary, New York city, gave the Jeanette Miriam Goldberg memorial lectures at Hebrew Union College, Cincinnati, Nov. 17-19, Religious News Service reports. Nelson Glueck, president of the Jewish college, presented the annual series of exchange lectures at Union Seminary Nov. 17-21.

Charles E. Wilson, president of the General Electric Co., has been elected Protestant co-chairman of the National Conference of Christians and Jews, succeeding Arthur H. Compton, chancellor of Washington University, St. Louis. The other co-chairmen are Roger W. Straus and Thomas E. Braniff.

John W. Decker, secretary of the International Missionary Council, left late in October for a five-month trip to the Far East, Religious News Service reports. Dr. Decker will confer with church and mission leaders on the recent meeting of the I.M.C. in Whitby, Ont.

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Current Feature Films

Prepared by Independent Filmscore
M-Mature. Y-Younger. C-Children.

Deep Valley (War.) Fay Bainter, Dane Clark, Henry Hull, Ida Lupino. *Drama* about a neurotic, isolated family whose embittered existence is disrupted when a gang of convict laborers blasts a highway through the hills. The afflicted daughter falls in love with one of the convicts, after his escape hides him from posse which eventually kills him. Some excellent performances, effective creation of *depressing*, morbid atmosphere cannot lift film above its soap-opera level, with its romantic motif likely to prove ludicrous to adults, demoralizing to younger audience. M

The Magic Bow (British film) Phyllis Cavert, Stewart Granger, Cecil Price. *Drama.* Fictionized romance purporting to present the early career of Nicolo Paganini, Italian violinist and composer of early 19th century. Follows Hollywood pattern of assigning motives in any film about a great artist to an overwhelming love affair. *Unconvincing* and misleading as to theme, *rewarding* in the stirring musical sequences (actually performed by Yehudi Menuhin). M,Y

Pirates of Monterey (Univ.) *Melodrama.* Technicolored tale of early California, with Spanish grandees and haciendas, fiesta dancing, soldiers of fortune and Mexican army units, dashing romance. Handsome outdoor scenes only redeeming feature in *stilted*, routine adventure film. M,Y

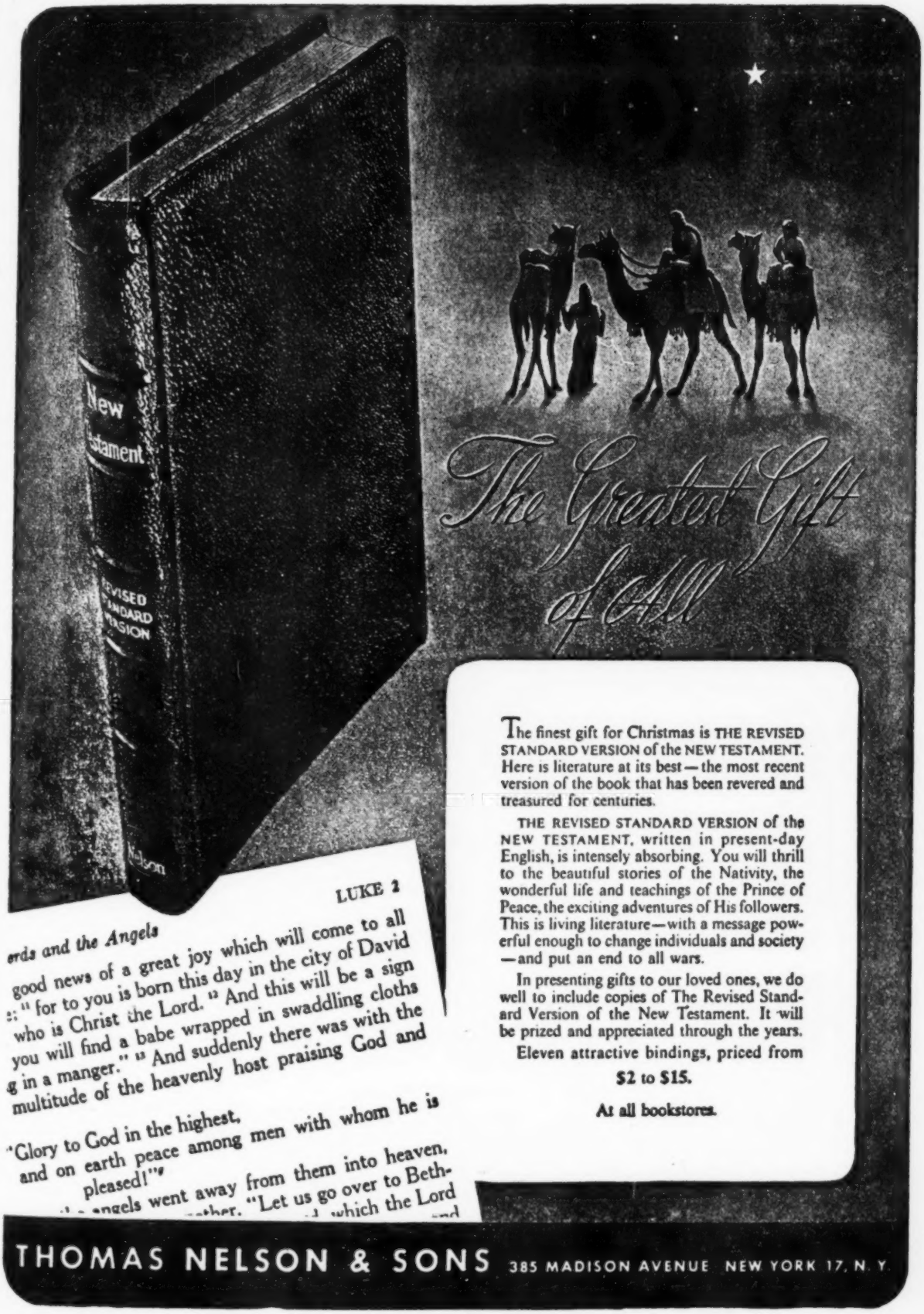
When a Girl's Beautiful (Col.) *Comedy* built around scheme by advertising agency to satisfy erratic client by providing a "cover girl" a composite picture of all its models, dilemma when faced with demand to produce the model. Of *unimaginable slight consequence.* M,Y

BEST CURRENT FILMS

For Family: Carnegie Hall, Henry V, Life with Father, Magic Town, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audience: The Adventuress, The Best Years of Our Lives, Body and Soul, Boomerang, Brief Encounter, Crossfire, The Farmer's Daughter, Gentlemen's Agreement, Great Expectations, Miracle on 34th Street, Mother Wore Tights, Ride the Pink Horse, Stairway to Heaven, This Happy Breed.

1947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LUKE 2
erds and the Angels
good news of a great joy which will come to all
:: " for to you is born this day in the city of David
who is Christ the Lord. " And this will be a sign
you will find a babe wrapped in swaddling cloths
g in a manger." " And suddenly there was with the
multitude of the heavenly host praising God and
"Glory to God in the highest,
and on earth peace among men with whom he is
pleased!"
angels went away from them into heaven,
ther. "Let us go over to Beth-
which the Lord

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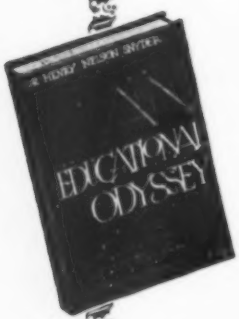

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